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GLAD TIDINGS

1970 — A Year of Reconciliation?

GLAD TIDINGS

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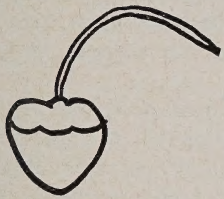
Correction, Nov/69 *Glad Tidings*—The name of Miss Ellen Douglas should be omitted from the list of Overseas Mission Staff.

Are you a PIN CUSHION or an EMERY BAG?



by MARY PECKOVER

"What do you mean, Mrs. Aye, am I a pincushion?"

"I mean, Mrs. Bee, do you bristle and prickle with prejudices and preconceived opinions about people and things?"

"I hope not. I do try to understand other people — to walk in their shoes, so to speak. By the way, what on earth is an emery bag?"

"Your grandmother always had one in her sewing basket. Needles and pins, which were very precious to her, were made of bright steel and rusted easily. She used her emery bag to remove the rust spots so that the needle could run smoothly through the material. As Christians, we are expected to be agents of reconciliation and, like the emery bag, smooth relationships with other people."

"What does this word 'reconciliation' mean?"

"Literally it means 'to walk together again'. We interpret it to mean to restore relationships. Disciples of Christ seek to be at peace with God and with all mankind. Tell me, Mrs. Bee, do your angles show?"

"What angles! My family tells me every day that I should go on a diet because too many of my curves are showing. But perhaps you have a different meaning for angles."

"Yes, I have. I mean do you always try to get your own way? In your relationships with others, do you angle to increase your own power, prestige and pride?"

"Well, I don't know. I do like things to work out the way I want them to."

"If your angles show, you are a long way from being an angel to your friends and acquaintances. An angle can be sharp and hurt people. If in your dealings with others you try to increase your own power, for instance, you soon become bossy and domineering. When we love God and our neighbour, we want to smooth out any sharp points in our make-up. We want to help people, not hurt them. My dictionary says that to angle means 'to try to gain by some artifice, trick or fraud'. This does not sound like a Christian trying with God's help to restore relationships, does it?"

"No, it doesn't, Mrs. Aye. I know that I have some angles which need some deep thinking and some good hard work. Probably I have some angles that I don't even realize that I have. They will be the hard ones to smooth out."

"Are you a square?"

"My sons tell me I am a real old-fashioned square. But what's wrong with that?"

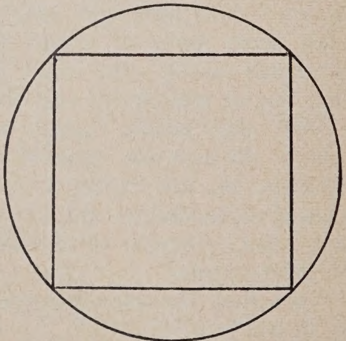
"A square, like an angle, has sharp corners which may hurt people when you meet them. It would be better to draw a circle around your square and have a smooth even surface in your fellowship with others."

"That sounds fine, Mrs. Aye, but I don't think I like the kind of person that you are trying to make me. I think I am a square because I choose to follow a certain way of life and I believe that I should maintain my principles. If I smooth my personality too much, I'm going to end up with as much backbone as a dish rag."

"That is why I suggested drawing the circle outside the square, Mrs. Bee. In this way you keep your integrity as a person but, in your contacts with others, you don't poke them with your sharp corners. In other words, you put love, understanding, and fellowship first. And who knows? Someday you may be surprised to find that this circle has smoothed out the corners of your square."

"Do you know what you are beginning to remind me of? You sound like that prayer of St. Francis of Assisi that I like so much. You know, if I PRACTISED the words of that prayer as well as saying them, I really would be an agent of reconciliation."

Lord, make me an instrument of
Thy peace;
Where there is hatred, let me sow
love;
Where there is doubt, let me sow
faith;
Where there is despair, let me sow
hope;
Where there is darkness, let me sow
light;
Where there is sadness, let me sow
joy.



A Message from the President

"As church members we promise to support the work and service of the church; we accept the mission of the church. The aim and purpose of the church is to make Christ known to the world. The aim and purpose of the Women's Missionary Society is 'to unite the women, girls and children of the church in prayer and service, for the advancement of the Kingdom of God at home and abroad'. Is not that a comprehensive way of fulfilling our Christian vows?

"Have we failed to fulfil our privilege and duty of letting all in our church know what the Women's Missionary Society really does? Do you intelligently know how varied and comprehensive is the scope of the Society? Can you make a list of a dozen worthwhile projects and show with assurance how each and every one of them is fulfilling some part of the task of the church?

"The task of the church at the congregational level is to make Christ known to the families within its door and to the families within the confines of the community which it seeks to serve."

These words, quoted from *The Glad Tidings* January 1955, by the self-same writer, are as true and relevant now as they were then. Some things do not change — Christ's great commandments (Matt. 22:37-39), and the great commission (Matt. 28:18-20). They remain the same yesterday, and today, and forever, as does our commitment if we remain faithful to our vows.

Yes, these remain the same, but we must change. We must open our eyes and really see, open our minds and really think. We must become aware of need — illness — unhappiness — discouragement — and do something about them from real love and concern. All of these conditions are present in some degree closer than we think.

Mission on our doorstep, new forms of mission, and friendship and service themes have made us more alive and understanding, but other areas need to be charted.

Delegates to Council in May, 1969, brought forth many valuable ideas of activities in which the women of the congregations are involved (July-August *Glad Tidings*). It was recommended that synodicals, presbyterials and local groups undertake pilot projects and experiments within the framework of the Constitution. The Constitution and By-Laws of the Society are very broad. The Constitution was revised as late as 1957 under General Assembly and was reprinted in 1962 together with the By-Laws. This little booklet "The Constitution and By-Laws" (price 10c) should be in every group, and "The Hand Book for Adult Group Executives" (price 25c) in the hands of every officer. A study of these would be very enlightening and would correct many false impressions abroad in the church.

Indeed, wherein have we failed that "our image" is so very clouded and under criticism in so many quarters? We must meet the challenge to change it, and it is in your hands on the local scene.

The Committee responsible for next year's Council Meeting would welcome an account of the projects and experiments you are trying out, or plans you are dreaming on. These should be addressed to the Secretary of the Society before the end of February — the end of March is too late. Do not fail us!

Our thoughts and our prayers are with each and every one of you as we seek to put into effect in earnest "Reconciliation" in every area of our lives.

"Lord, let me do my part,
Keep open, oh keep open,
My eyes, my mind, my heart".

— E. Luzetta McClelland.

* * *

Your Prayers are asked

—for all officers and leaders of groups that, looking back they may learn from their experiences in the year that has ended, and looking forward may plan with enthusiasm for the New Year of opportunity.

—for all involved in planning for and participating in Presbyterial Annual Meetings that those who attend may find help and encouragement.

—for Miss Margaret Avison as she ministers to the needs of the women and families out of Evangel Hall, that she may be given the necessary strength and understanding in all her contacts.

—for the many people of varying backgrounds and needs in Toronto's inner city who look to our Church for assistance, that they may be led to look above their many temporal needs to Him who can give their lives meaning and purpose.

—for the young women who have been studying in North America under WMS Bursary: Miss Anna Cheng who will be completing studies in Richmond, Virginia, when she obtains her Bachelor of Religious Education in 1970; Miss S. K. Singh as she returns to her work in Jhansi, India; and Miss Noreen Tyman as she continues her year of study in Canada.

Editorials

GLAD TIDINGS IN 1970

"Please change the *Glad Tidings* back to the way it was formerly"; "a word of appreciation on the splendid issues in October and November"; "our ladies want the prayer back in the magazine"; "the October issue was excellent"; "the *Glad Tidings* has deteriorated greatly"; "we look forward to each issue of the magazine"; "we need the prayer and the worship services for our meetings"; "the articles are so interesting and informative." These are some of the comments before us as we plan the issues of the *Glad Tidings* for 1970.

Our correspondents seem to be either 'violently opposed' or 'strongly for' what we were trying to do in the magazine during 1969. Do these comments represent a cross section of our readership? How can we satisfy both groups of readers?

Some have cancelled their subscriptions for 1970 because they don't like our new look. On the other hand, at the date of writing we have over 700 new subscribers. They represent about 7% of the total subscriptions received so far.

We shall attempt in this new year to include a prepared prayer periodically as we have done in the past few months, but at the same time we shall continue to present as broad a coverage as possible of the many facets of mission activity in Canada and around the world. What has happened in your group, your church or your community about which you would like to tell others? Will it be helpful to them in their mission task? Write the story for the *Glad Tidings* and send it to the editor. It may give others an idea of how they can be missionaries where they are.

UNDERSTANDING CHINA AND THE CHINESE PEOPLE

Churches of the western world have tended to ignore the People's Republic of China for the past twenty years, but this year members of many denominations in the USA and Canada are individually and in groups reading and studying as much as they can about China and the Chinese People. It is not that they have suddenly decided that they agree with the Communist system of government, but it is a realization that to become reconciled with ourselves, with God and with others in this broken world it is necessary to come to an understanding of ourselves, of God, and of others. We can only understand "others" by getting to know them. Of course we aren't able to go to China to meet the people there, so the next best thing is to read about the country and the people. There are many excellent books available and we have some listed on the back cover of this magazine. During this year we shall print some supplemental material in the *Glad Tidings* from time to time. In November we printed an article on China written by R. M. Ransom. In this issue we have an excerpt from *Man and His Family* by Jean Woodsworth and "Christianity in China." Because of lack of space we cannot attempt to print a history of China or elaborate on the events which led up to the revolution in 1949 and how Mao proceeded to create a new man and a new society. Such background reading, however, is very important. It includes both successes and failures, peace and bloodshed. Through the short items we are able to publish we shall try to illustrate some of the effects of Mao and his teachings in the lives of some of the Chinese people. We trust these will be helpful to you in your study.

Note — DECEMBER COVER

Credit: — The text accompanying the illustration by Annie Vallotton from GOOD NEWS FOR MODERN MAN on the front cover of the December issue is from the ABS/TEV New Testament by permission of the American Bible Society. —HCP

CHRISTIANITY IN CHINA

by HELEN C. PROUDFOOT

This article was written by the editor following a Seminar on China held in Ottawa for editors of religious publications in the U.S.A. and Canada. Some of the information in the article came out of the Seminar, some of it from the perusal of a variety of articles and books on China.

In 1949 when Mao Tse-tung founded the People's Republic there were three million Christians in China (some say six million), one-third of whom were Protestants. As the population at that time was between 500 and 600 million, the Christians represented about one percent of the total population. Today it is estimated that there are between 700 and 800 million people in mainland China. It has become a daily ritual for a large percentage of these people to read Mao's works and seek his guidance. Centres, with Mao's portrait, are set up for this purpose.

During the first seventeen years of the People's Republic the church was not totally suppressed. The constitution declared that all Chinese were to have freedom of religious belief. This was interpreted to mean that if you were a Christian or a Buddhist, etc., you were free to worship, but also interpreted to mean that Chinese were to have freedom not to believe. Therefore you could not evangelize.

With respect to religious activities, the Central Committee of the Communist Party and local governments formulated a basic policy in

1952 which stated that:

1. Religious activities must withdraw from society and exist only inside the churches;
2. The churches should not operate concurrently any non-religious enterprises;
3. The churches must practice self-government, self-support and self-preaching (3 self movements);
4. Church propaganda should be directed to praise the Party and the road of socialism;
5. Churches must accept the control of the Religious Affairs Department.

By stating that religious activities must exist only inside the churches, the Communist government was, they said, protecting the rights of non-religious believers. This meant that all religious activities in public places, even carolling in the streets during the Christmas season were prohibited.

Church-sponsored cultural, educational, social welfare and relief organizations were taken away from the churches in 1951 on the grounds that religious organizations and all other social organizations should be separated. After the takeover, church schools dropped their religious courses but they would not carry out open propaganda against religion.

A Religious Affairs Bureau and local religious affairs departments were set up to control all religious activities. Every church was required to submit a weekly report on all routine activities and services, including a summary of ministers' sermons. Churches also had to request advance permission to hold specially scheduled meetings. Religious Affairs cadres attended the meetings to supervise and give guidance.

With the Cultural Revolution a new era began. The Red Guards, a fanatical band of young students, fiercely attacked everything and everyone with ties to the past or to the West in an officially sanctioned crusade against the "four olds" — old culture, old thinking, old habits, old customs. During 1967 and 1968 many Christians had their homes ransacked and possessions destroyed. Hymn books and Bibles were burned and church buildings taken over as dormitories or warehouses. As far as we know there are no public religious observances held in mainland China at the present time.

It looks as if there is no longer an organized church in China, but this does not mean that Christianity has been destroyed there. The future of Christianity in China will depend on the faithfulness and witness of individual Christians. Chinese Christians need the prayers of fellow Christians everywhere. In order that our prayer be intelligent we need to know and understand these people for whom we are praying. We need to prepare ourselves and be ready to offer Christian fellowship to them when and in whatever way the opportunity comes.

China — MAN AND HIS FAMILY

by JEAN R. WOODSWORTH

About the Writer

(Mrs.) Jean Woodsworth is a social worker by training and worked for several years as a family counsellor. In recent years she has visited the People's Republic of China twice, in 1960 and 1965. On both occasions she talked with many individuals about family relationships in China and saw first-hand what is happening in different family situations. Mrs. Woodsworth is presently Director of the YWCA City Area Branch in Toronto, Ont.

During this year we shall be printing excerpts from "Man and His Family" by Mrs. Woodsworth. Although these do not give a generalized picture of life in China, they show some facets of it.

An Apartment Home in an Industrial Complex

Near Nanking, on a visit to a large chemical factory and the housing development attached to it, I visited the home of the research director of the factory. The wife of the household welcomed us to her apartment, and introduced us to her children — 12-year-old-twin girls, a girl of 8, and a boy of 7. Their home was in one of the workers' cream stucco, three-storey apartments which housed 10,000 chemical workers and their families. By Western standards the accommodation was very simple: two bedrooms with beds, tables and chairs, a bed-sitting room with table, chairs, a shelf of books, papers and a radio; a bathroom with tub and flush toilet; a kitchen and an outdoor balcony with potted plants. Everything was spotlessly clean, from the cement floor, to the whitewashed walls. The mother was dressed in navy slacks and white shirt. The little girls were in white blouses and skirts, their long braids tied with gay cotton. The children were charmingly shy with the visiting foreigners.

I asked Mme. Ling how she spent her days. She said that she got up at 5:30 in the morning. By 6 o'clock she was serving the family breakfast. At 7:30 the children were off to school and the mother went to market to buy fresh vegetables, fish, etc. for the day (homes had no refrigeration). By 8:30 in the morning, with her house tidy and her marketing done, she had an hour and a half to study. Asked what she studied, she replied that she read the newspaper and Chairman Mao's writings. She had just been reading about Dr. Norman Bethune. She thought that we Canadians must be very proud of him. At 11:30 a.m. her family were home for lunch, a two-hour period during which all of the family, husband included, had a short rest period. When her husband went back to the factory and the children to school she spent the afternoon either studying again, or perhaps doing some sewing. Two afternoons a week she spent in what she called "Neighborhood Work" — that is, she visited women in the neighborhood — if there was illness she might give some help; if a young mother had had a new baby she and other neighbors might lend a hand in the household. She might lead discussions with her neighbors, on such topics as sanitation, child care, the Vietnam war, etc.

By 6:30, the family were gathered for the evening meal. Occasionally there would be a movie, play or opera in the evening. Ordinarily bedtime was early — 8:30-9:00 p.m. I complimented Mme. Ling on her spotless home. She showed me her screened food cupboard, and told me proudly of the twice daily garbage collection.

We had been shown the 300 bed community hospital. Mme. Ling said her children had been born there. All women in this community had their babies in hospital, whereas, in the country, midwives usually attended mothers in their own homes. While the mother was in hospital, she said, the father and children were able to get their meals at the dining canteen. Usually single people and working mothers bought their meals at the canteen, taking the food home to be eaten. As a rule families ate their meals in their own homes.

I asked Mme. Ling about her household budgeting. She told me that her husband earned 150 yuan a month.* Of this, 9 yuan went to rent (light and water included), 60 to 70 yuan to food, 3 yuan to books and papers, 5-15 yuan to movies, another 50 yuan to opera and concerts. She wasn't sure how much was spent on clothing. She was very proud that they saved about 20 yuan a month.

On national holidays they spent money on trips to Nanking where their friends and family lived. Family expenses seemed to be of no particular concern to Mme. Ling. She emphasized several times that they had plenty of money and that they were able to save.

When asked if many of the wives were employed outside the home, and how their children were cared for, she pointed out that relatively few women were employed in the chemical factory, because of the heavy nature of the work. On visiting the factory that afternoon I learned that this was true. However, there was a small nursery for pre-school children and infants, but apparently most children of working mothers were cared for at home, probably by Grandma.

In this plant, as everywhere in China, the working mother was given

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* 1 yuan — about 40c. A worker in the same plant might earn from Y82-Y108.

57-72 days' maternity leave. On her return to work, she might place the baby in the factory nursery where she could nurse him at the necessary times. In every factory I visited I asked to see the nursery. It was a matter of some surprise to me, that I saw very few infants in them. It appeared that for the most part young women either stayed at home and cared for the babies or had Grandmother (that fine Chinese institution) care for them.

* * *

NEW RELATIONSHIPS OVERSEAS

by MARY E. WHALE

In a recent article* Dr. R. M. Bennett, who is Associate Secretary of the Canadian Council of Churches and for many years has been associated with overseas missions, said "the Executive image of the Foreign Mission Board must now disappear. The Board is not only an anachronism but it is an expensive waste of time and talent. The new relationship with all Christians around the world must be that of Church to Church." Dr. Bennett does not suggest that there will be no organized liaison with the Overseas Churches but suggests that the organization would be more specifically for a liaison with the Churches overseas and of assistance to bring into close fellowship and sharing the various Churches with which we are associated around the world.

There is nothing new about this thought. It is the writer's hope that we in the Presbyterian Church might react very positively to this kind of statement and proceed as soon as we can to implement a change in the image that now exists in Overseas administration.

REASONS FOR CHANGE IN ORGANIZATION

It may be repetition to many to state the reasons for the change in organization but I think they are so very important that we will re-state them. In the first place we no longer offer missionaries to Overseas Churches. They ask for the missionary assistance and we attempt to find the people who may best fit into the requirements.

When missionaries go into the field, they are no longer active members of our Church or its courts in this country but become active members in congregations and the courts of the Church to which they go. There is no official relationship between the Board in Canada and the missionaries with respect to the job that they are doing. They are entirely under the direction of the Church on the field on which they are working. Some missionaries may be attached directly to the courts, some may be attached to Board of Institutions for which they are working.

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* "Concerning Reorganization in Overseas Mission Structure", *Link and Visitor,* Oct/69.

NEW TYPES OF RELATIONSHIPS

An increasing number of people are being assisted or sponsored by sending Churches to do jobs other than the usual types of missionary work. For instance when Mr. and Mrs. John Reoch were asked to give assistance in Afghanistan, there was a response on both the part of the Reochs and the General Board of Missions. Mr. Reoch is assisting in building buildings which will house institutions for the social needs of the country. He is not associated with a Church but with a Board which directs his work. Afghanistan is new to us; the direction of his work illustrates the relatively new relationship.

In the old system a missionary would go out to a country to be a member of a Mission Council. That Council would report to the Board in Canada. It would receive grants for the Church on the field and the salaries for the missionaries working there. In addition the Council would prepare budgets which related very much to the Church's activity and send them back to the sending country, often without the National country knowing what amount was being requested. The National Church would certainly not know the amount being paid for salaries, allowances or the amount that furlough study costs. Within the past two years there has developed a system by which the budget from Overseas Churches comes in one complete package. That is, when we are asked to give funds to the support of the Church, exclusive of missionary support that they ask for, the complete income is listed as well as the complete requirement. For instance, the Korean Christian Church in Japan estimates the income it will receive and asks the General Board of Missions and the two Women's Missionary Societies to respond to requests for certain sums. These are put down in parallel columns so that the total request is seen at a glance and both the Koreans and ourselves can understand the ratio of support of their Church. This means that this budget is not drawn up any longer in a group which has none or very few national representatives. It is drawn up in the Finance Committee of the Overseas Church and when the money is sent from Canada it is put into the Treasury of the overseas church and spent according to the budget they have made.

There is another development in our work abroad. We are responding to needs of agencies such as governments and social agencies. This was true of our response for a medical team to serve in Nigeria a year and a half ago. The whole relationship had to be processed through the Canadian Red Cross. While we had responsibility of financing the project, the responsibility of looking after these people on the field belonged to the Red Cross. There are several evidences that this kind of Christian service will continue and grow larger rather than diminish.

A STRUCTURE RELATED TO BOARDS AND COMMITTEES

Dr. Bennett suggests a simple alternative to the complicated Mission Board. It is a Committee which would have as its main objective cooperation with the Overseas Churches and as part of its cooperation, the interpretation of those Churches to the Canadian people and conversely, the Canadian Churches to the Churches abroad. This to our mind means that the emphasis in missionary work comes very sharply to two points. That is, in finding and training personnel to meet the increasingly different kinds of needs and secondly to interpret or educate the people in the Canadian Church.

To our way of thinking the kind of structure that would best serve these two emphases is one which would relate to the several Boards and Committees of our Church now in operation. This relationship would draw from them, assistance in both the personnel part of the work and the educational and meet the educational need. Such a relationship could strengthen the whole idea of a Church to Church relationship. For instance, if some Church abroad wants to have a special emphasis in evangelism and asks us to share in this emphasis, the liaison structure would call upon our own Board of Evangelism and Social Action to provide the resources or at least to help provide them. Earlier this year the Presbytery of Guyana asked for some assistance in re-organizing their Christian Education work. The General Board of Missions and the Women's Missionary Society (W.D.) looked to the Board of Christian Education for assistance as well as looking to our own Organization Committee to provide the skill that was needed in the situation, and as a result Helen Tetley, National Secretary for Teen Age Work, was loaned by the Board of Christian Education to Guyana for three months, and Louise Reith, Executive Director, was loaned by the Organization Department to Overseas Missions for one month. Of course this kind of sharing in resources would have to be done in such a way that the physical and economic resources of boards concerned would not be exploited. It does not seem to be an impossibility. On the contrary such working together would be a great strengthening in our own Church's life as well as giving a greater variety of resources to Churches abroad.

In the matter of education: the

Organization Committee of our Society has for long years been preparing studies, been giving leadership through staff people on the field in Canada, aiming for an understanding of the mission of the Church and for the individual's responsibility in that mission. Our Society's structure and its emphasis lends itself to the kind of change suggested. We just need to recognize the change — and understand the educational emphasis that is needed.

The liaison structure would also have the responsibility of helping the Canadian Church understand the Overseas Churches by having a fairly constant flow of people from those Churches come among us and themselves interpret both their needs and their people. The present situation with regard to Mission Executives is that they do the interpretation of the Canadian Church to the Overseas Churches. They act as a consultant. In many ways the Overseas Executives have very great responsibility for the structures that have evolved in the Churches abroad. Now that these structures are built the time has come, and we are being told this very forcefully, when the Churches will run their own show. Therefore if the Church in India wishes to have some special relationship, either through staff or through aid in financing, they may very well decide that they should send someone from that Church to seek that aid themselves rather than asking through the old-fashioned Mission Board and waiting for months, if not years, for a reply to any specific request. Today the responsibility for policy must be in the Churches themselves. Now that there are no longer any Mission Councils, operating with the General Board of Missions of our Church, it means that there is a great deal of thinking being done on how to use the structure that has been evolved through the old Mission practice into a structure that is relevant to the country in which it is. For example, the United Church of Northern India through which we are related in two Church Councils (Presbyteries), is now in its final stages of culminating a union with the Anglicans and Methodists in Northern India to form the Church of North India. As they seek to ask our assistance, and they have given strong indication they will, then it will be in their terms. If we do not like it we do have the right and the obligation to explore the matter with them but we do not have the right to advise them to change it to suit what we think is the right pattern.

The Day of the Mission Council that was closely directed by Mission boards has come to an end. We are helping no one in deploring this change. In fact I believe that the question of missionaries being welcomed in some places depends to a very great extent on how well the sending Churches can accept the fact that their 'children' have grown up. I believe we can adapt our thinking and help to influence the reorganization of whatever mechanical means is needed to aid in going forward in the building up of the body of Christ.

The missionaries under the guidance of God have reached the goal that they have been committed to reach. Many of them have simply worked themselves out of a job and their place has been taken by a national person. It seems to me a matter of great thanksgiving that we should be a witness to this day when the church has developed to the extent it has abroad. I hope that we can feel with thanksgiving and accept with our minds that there must be change working with Churches overseas. I hope we do not fail them in responding to the constructive things that will be required. I hope that we will not fail them in being prepared at every instance to work with them.

* * *

OFFICERS' CORNER

TO PRESBYTERIAL SECRETARIES — Friendship & Service, Glad Tidings etc.

Like the Roman god, Janus, who gave the month its name, January has two faces — one looking back, one forward. It isn't just a month for making good resolutions. For you — so goes the "Constitutions & Bylaws" — you "shall prepare . . . a report and forward it to the corresponding Departmental Secretary of the Synodical, *not later* than January 20." With long winter evenings, and your group reports at hand, this task should not be overwhelming, provided no January blow blocks up the postal lanes. Then sit — but wait! — don't sit back with a sigh of relief. The Presbyterial Annual Meeting is close at hand, and you've an opportunity there to speak to your report. Dress it up—make it live — use a chart — make a college poster about your department. Remember Janus! Look back — but let's not bewail; look forward and tell of future productive plans. Enthusiasm is contagious.

TO ALL PRESBYTERIAL SECRETARIES' AIDES — i.e. all Afternoon and Evening Group Secretaries, and Girls' and Children's Leaders — ZERO HOUR for Annual Reports to Presbyterial Secretaries is NOW!

TO ADULT GROUP EXECUTIVE MEMBERS — God's blessing upon you as you begin your term of office. "Handbook for Adult Group Executives" will prove a helpful guide to your duties, if the precedure is unfamiliar to you.

1969 WORLD DAY OF PRAYER

AILSA CRAIG, Ont.

(Written by Mrs. A. J. Simpson following the World Day of Prayer Service last year.)

According to custom, a representative from each of the churches met to 'divide up' the conducting of the Service for the World Day of Prayer.

The Baptist women were to host the gathering so theirs would be First Leader. The others — Mennonite, Presbyterian, United and Anglican would, in turn, be the other leaders. The Mennonites are noted for their beautiful, unaccompanied singing. They would provide the special music. It was the Anglican's turn to provide the speaker.

Barbara, the Anglican representative, phoned Fern, a member of the Presbyterian Church. (They had come to know each other when they worked together on a Committee during Canada's Centennial celebration.) The conversation went something like this—

Barbara: It is the Anglicans' turn to provide the speaker for the Day of Prayer service and it's so hard to get someone to come in to do it.

Fern: Are you asking me to be the speaker?

Barbara: (brightly) Would you consider it?

Fern: Yes, I will consider it. What is the theme this year?

Barbara: It's "Growing Together in Christ" and there is a suggestion to have a "Dialogue of Testimony" — but what is dialogue?

Fern: Well, it is conversation.

Barbara: How would you go about it? I am sure I do not know.

Fern: (feeling an excitement growing within her) I will be willing to see what I can find out. Do you have a copy of the Service, which you can let me have? — and so the idea began to grow —

Fern shared her ideas with Barbara about the exciting possibilities of the church women in the community really doing something together. They checked with the First Leader and all went to work.

The dictionary said, Dialogue is "a conversation between two or more." An article in **Concern*** magazine helped them to know that 'dialogue' has come to mean conversation in depth, with one or more persons, preferably in small groups and that it involves discussion, information, a free expression of opposing views and looking real issues squarely in the face. Dorothy Reeves who wrote the article said, "At its height — Dialogue seems to free some people for vigorous action in terms of their beliefs and convictions, of a kind which they have never known before . . . Dialogue seems to help people prepare for life in a pluralistic society."

*Women's Magazine of the United Presbyterian Church in the USA.

The representatives gathered to think about the possibility of presenting a "Dialogue of Testimony". They were greeted in a sunlit corner of the Church sanctuary where they would be presenting the Dialogue if —. They were asked to browse among the pertinent printed and pictorial materials attractively displayed on the bright window sills, a portable bulletin board, a table and the steps leading to the pulpit platform. There was a Poster with an outline drawing of two women engaged in concentrated conversation — and the information gleaned from the magazine article about Dialogue. They listened to the organ strains of "Kum Ba Yah" and prayed in silence.

After discussing the Poster information, considering the printed Service, sharing ideas and searching out some of the ways in which we are growing together, Marion exclaimed, "Now I can see how it can be done!" and continued, "I must admit that I came without a clue but now I see that we can do it!" There was unanimous consent.

They agreed that in keeping with the theme, "Growing together in Christ", the emphasis should be "Evidences of the ways in which the reconciling love of Christ is bringing people together and causing them to share in a ministry of caring."

"Where will we begin?" Mary asked. Immediately Marie replied, "Remember Jesus said, "You will be witnesses to me, not only in Jerusalem, not only throughout Judaea, not only in Samaria, but to the very ends of the earth!" (Acts 1:8, Phillips Translation). With enthusiasm, Catherine added, "Yes, we can begin in Ailsa Craig, continue in the London area, into other parts of Ontario, across Canada and around the world."

Dialogue begun, they went home to return three days later with their homework (further preparation) well done. They shared much, but sorted and chose what was to be used in the presentation. Each was free to use her own wording or add bits which she might feel to be a valuable addition.

The leaders were all at the Church early. The window sills around the sanctuary, a good height and well lit, had attractive displays of the pertinent materials which had been used a week ago to stimulate the thinking of the Dialogue members. They included devotional helps for children and adults and different translations of the scriptures. A globe of the world led to a study outline "One People of God." Other resources included the book "Cry, the Beloved Country" by Alan Paton, an article "Who Cares About South Africa where Apartheid is Equated with Christianity"; a definition of

"This year's World Day of Prayer service stirred our complacency, helped us to grow and to see ourselves projected beyond the confines of our small rural community. Would you like to hear how it happened?" read the note accompanying this story.

Apartheid; a poem which is a challenge for 'Women Power in Mission'; 'Put off your Toiling and let love in"; a reminder that "The Generation in Command is Yours"; an article "Bridging the Communications Gap" by Helen Tetley, Glad Tidings, Oct. 1968; "Worlds of Youth" by Herbert Brokering. A table displayed "The World's Great Religions"; and church magazines opened to interest-catching and thought-provoking articles. On the bulletin board a poster with Dialogue information was posted along with a prayer for Lent.

As the women arrived they were greeted by the leaders, and invited to browse. They did. When the organist played "Kum Ba Yah", the First Leader took her place at the pulpit and the others sat among the women in the congregation (on a aisle side so that they could get out easily when it was time for the Dialogue presentation).

The women were invited to continue browsing at the close of the Service and the Dialogue members remained for a few minutes. Twenty minutes after the close of the Service, women were still engaged in Dialogue. There were few who left immediately but whenever they did, Sallman's 'Head of Christ' on the back window sill at the end of the centre aisle was a silent reminder of the source of their "Growing together in Christ."

Dialogue was a growing experience for those who engaged in it. A number of women have expressed their appreciation for a meaningful World Day of Prayer Service.

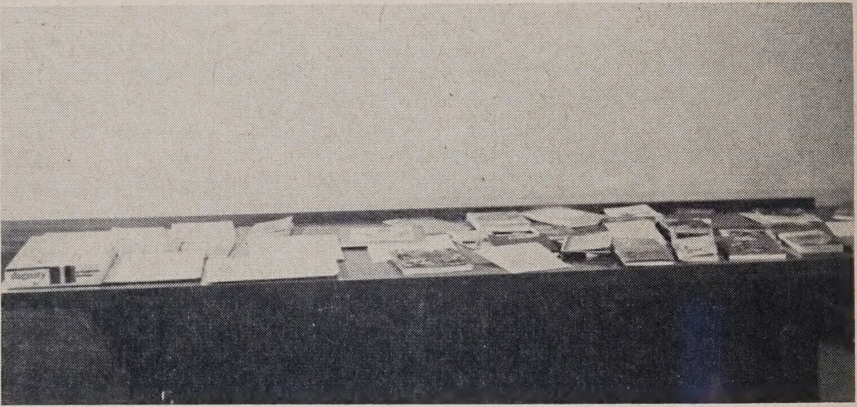
SYNODICAL GIVINGS

JANUARY - NOVEMBER 30, 1969

	Objective	*To date*
Alberta	$ 21,869.00	$ 8,918.37
Saskatchewan	13,927.00	6,397.21
Manitoba	19,209.00	9,173.43
Hamilton and London	160,980.00	90,577.91
Toronto and Kingston	174,484.00	86,400.00
Montreal and Ottawa	81,240.00	45,519.15
British Columbia	21,736.00	10,724.00
	$493,445.00	$257,710.07
Special Gifts to Date		$13,678.66

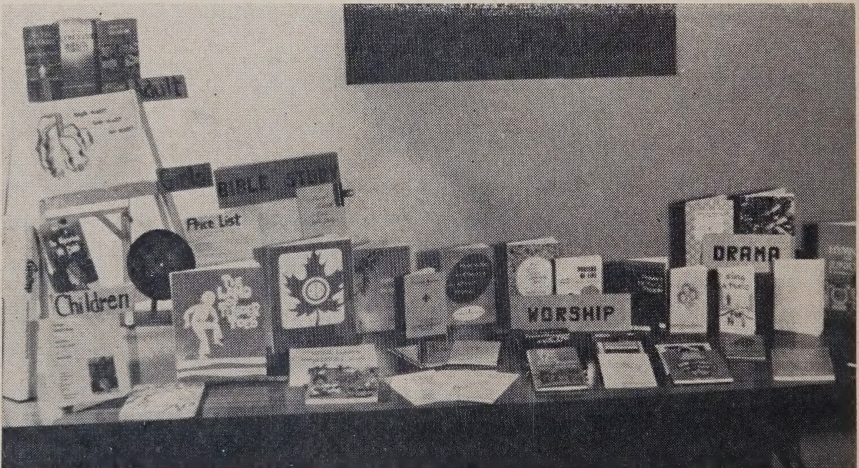
IS YOUR BOOK DISPLAY SHOW

like this



or, like this

(The sign above the display reads "Have you used these tools?")


Adult
BIBLE STUDY
Price List
Children
WORSHIP
DRAMA

G?

1. Do you have **'BRIGHT'** ideas for your display? If you do, then take a picture and send it to us — tell us what you used.

   We used — A table, a step ladder, clip clothes pegs and a bundle of books (not for display) covered with coloured crepe paper.

2. Do you know **SOMETHING** about each book in your display?

3. Have you marked the prices on the books **IN PENCIL?**

4. Is your Display in a **BRIGHT** location?

5. Is your Display **ATTRACTIVE?**

6. Most important —

   Is your Display **HELPFUL?** Is it serving the **PURPOSE** for which it is prepared — To acquaint and provide people with Programme Materials and other resources for various groups in the local congregation; Books which will help people to understand the meaning of the Church and its Mission; Books which will help people in their devotional life.

She Showed His Love

by MARGARET AVISON

Margaret M., a woman beloved of God, has died. She showed forth His love in ways that refreshed my spirit when I was thirsty for a touch from the living God — not once, but often, always at need, often unexpectedly. Three other people who knew her have agreed that her faith many times gave new life to theirs.

She died in hospital, alone, unbeknownst to her few friends here, cut off from her family by over a dozen years and a continent's distance. There had been a husband and children in a faraway city. But then Margaret had her first severe illness, and the psychiatrist had to tell her husband (I am guessing) that it was likely to mean a long-term hospitalization. When she finally came out of hospital (this is what she told me) she had to accept the fact that she was divorced, that her former husband was remarried, and that custody of the children had been awarded to their father and step-mother.

"Can this be true?" any good lawyers or social workers will ask. "Surely her interests were protected, until something she did convinced the authorities that it was necessary for the children's sake to protect them from her."

Her own impression is all I can report. The deep, shining Christian faith, and with it gentleness and generosity in every contact I witnessed over five and a half years, may have come to bless her life after that initial period of desolation.

On the side of the authorities, a case could be made out too. More than likely she strayed into and out of illicit relationships, during her troubled interludes of "independence" — I argue from her vulnerability and not from evidence here. She was a drug addict, with all the money-crises and extra vulnerabilities and illegalities and tortures this means; an addiction research hospital tried twice to find ways of helping, and at least one of the doctors she sought out in their general-practice offices, worked patiently for her restoration.

Any good church people will ask: "A 'shining Christian' and 'more than likely in illicit relationships' and 'a drug addict'?" Their case is clear. But addiction developed out of medical therapy; some drugs, necessary risks in desperate circumstances I suppose, can work that way. The "relationships" are part of having no hole to hide in, no loved ones; an open nature eager to trust and be comforted; longings for a nest; a memory of "home" that has to be suppressed or the pain sweeps everything else away: in short, a bewildered part of the soreness and loneliness and confusion.

Margaret M. does not need my defense. Her Lord suffered through it all and He is able not only to heal and purify but to include her life in His radiance, now.

I know this — from times we have prayed together — in "welfare" rooms, in hospitals, in Evangel Hall. The Spirit of God breathed in those prayers. I know it from the rooms, constantly changing, poor and private, or bare and institutional, where she was a wayfarer: always a window she enjoyed, a kind of spare beauty in how the few possessions were set out, sometimes a couple of weed stalks arranged as a bouquet. Her poems and stories spoke truly and bravely of the Light that had broken in upon the sad life she knew and given it strange values, stern and welcome structuring, newness. Her heart was open to "every good gift": the lanky dog in the rooming house hallway learned what a gift he was when Margaret moved in and enjoyed his company and his abilities. (How she managed to love and enjoy life, in spite of formidable handicaps and almost total losses!)

I remember Margaret M., very thin, sitting bolt upright in Evangel Hall's reception area, her tears falling fast while she talked briskly and sensibly about the plan that would mean practical survival for her for the short stretch she could see ahead from any given point. Then I remember her, strongly hopeful once again because somebody had given Evangel Hall a wide-brimmed hat and a coat with a fur collar — a costume for the life she might begin now to discover how to live, the life that would be true to God and moving towards tomorrow, and even real perhaps, that way.

But most of all, I remember her when the Love of Heaven bathed all that happened. Once it was in a hospital ward, her instinctive kindness of response to a nurse at a moment of sudden stress. Early in the days of our friendship, it was in a room over a grocery store with a Jewish family that had just been diminished from three to two by the death of the mother. The little boy, bony and scared, hung around her. Together they found a stray dog to live under her bed. She kept meat sandwiches between her mattress and springs, for one of them or the other, it was not quite clear, but they were all momentarily content. Then there was a little girl on River Street, who had a mother. Margaret and I spent part of the visit sharing tea with this woman — she was huddled in dressing gown and curlers at midafternoon, shivering, past making any pretense at coping. We finally went across the hall to see Margaret's sewing: a school costume for a child cut down from an outfit I remembered seeing on Margaret. The mother came and looked on, full of wonder and appreciation of her new tenant's powers to act and to make things. On later visits I saw how the daughter's small face lit up to find Margaret waiting when she came in, how intensely creative for both waifs that bond had become. (I do not know what happened that time — my last visit there, the little house was boarded up.)

Margaret died of shock, I think, in hospital. Her writings are lost now, as far as I know.

The King of Love her Shepherd was, and is. I am grateful to share a glimpse of Him, reflected in a life now at last returned to His full love, His care, and keeping.

* * *

Letter

"The Old Status-Quo"

The WMS WD had a glorious history and it seems a shame to me that some of the Society's members (not all, by any means) act as if it has existed as an organization founded by Christ.

It was at the end of the 50s or beginning of the 60s that I attended my last Presbyterial and decided not to spend any more time in that society, much as I respected many in it, and knew they were working hard to lead it to move on, but against a stone wall. I asked if the WMS WD Council was going to give any leadership to the women in the Presbyterian Church to unite under one body. The answer was that it did not seem to be working out well in the United Church and so it would be the wisest thing to wait and see how it worked out in that church. Of course I should have risen to my feet and informed the person answering that I didn't believe in any woman in a Presbyterian Church being asked to be a copycat or a stand-still. I thought Presbyterians were expected to search for themselves so as to lead others. So from then on I have spent my time in activities in our church and elsewhere where the members are more alive to the challenges of the hour and not stand-stills.

I am inclined to think women should discuss the question the editor of the *Chatelaine* made in an editorial this year — "women's organizations have served as traps channelling out of the mainstream the energies and talents of women."

Since I read in a secular paper that the WMS WD would be seeking a new name in 1970 or so, I am suggesting this name "The Old Status Quo Women's Society in the Presbyterian Church in Canada." Such a society would leave room for a Presbyterian Missionary Society made up of men, women, young and old under the kirk-sessions of the churches, unshackled by practices, etc., of the WMS WD.

Mrs. T. D. Cowan,
8 Hillcrest Dr., Galt, Ont.

THE PROGRESS OF PEOPLES

by BARBARA WARD

This is the third of a series of articles in which the author will try to answer the reader's question, "What can I do to help make this present moment in history a starting point toward a better tomorrow?"

#3 — Next Hope for Development: The Agricultural Revolution

One of the most widespread causes of discouragement about the prospects of developing nations is rooted in the belief that population must run ahead of resources, particularly in the critical area of food supplies. It may be true that full economic and social development is the chief reason for falling birthrates. But are we not confronted now with a hen and egg dilemma? Development may reduce the rising flood of people. But population pressure prevents development. How can this vicious spiral be overcome?

The short answer is that it looks as though the world may be on the brink of a new economic revolution, as remarkable in its way as the industrial revolution. Over the last two decades, careful research, carried on in large measure by the Rockefeller Foundation, first in Mexico, then in the Philippines and now increasingly in the Indian subcontinent, has begun to produce and acclimatize new kinds of hybrid grains. Wheat, maize, rice — new types are appearing in all these categories. They are more resistant, stand better and can produce six to ten times the old yields.

SPIRAL OF EXPANSION POSSIBLE

This is the really astonishing breakthrough. At last there is the chance of a sort of quantum jump ahead of the old rigidities. In India, production per capita actually fell between 1900 and 1947. For the next decade or so, there was a three percent annual expansion of acreage, but this no more than kept pace with rising population. Now there is the chance of doubling and trebling the rate of agricultural growth, ending grain imports, achieving self-sufficiency, flooding the industrial market with farm demand and setting in motion an upward spiral of general expansion.

Admittedly, the "miracle" seeds need special care. They give their six to ten-fold return only if they get enough fertilizer and water. But a farmer will invest in both if he can see a tripling of his return. To give a concrete local example, we can take a typical five-acre farmer in India (Japan, incidentally, sets a legal limit of 7½ acres on its farms). His net income at today's prices, using traditional methods and producing about 1.5 tons of grain, would be about $67.10 a crop. With new methods — water, fertilizer, improved seeds — this output can increase to 7.5 tons. Even allowing for higher costs, his net income still rises to $400. If he can double-crop, it may double again. Thus he begins to follow the pattern in Japan where between 1870 and 1914 farm output and income tripled.

FARMERS DO INVEST

Farmers facing these prospects do in fact invest in agricultural modernization. In 1965, India imported $80 million worth of fertilizer. For 1968, the figure is $315 million. The use of fertilizer has increased 300% in four years. In the early Sixties, Indian farmers installed about 8,700 tubewells a year. In 1967-68, the figure was 26,000. Acreage under the new seeds has grown from nothing to 13 million acres in two years. The result this year is a 100 million ton grain harvest compared with 88 million in 1965, the last year with a good monsoon.

The story in Pakistan is no different. Between 1963 and 1967, fertilizer was trebled. Since the early 1960s, tubewells have risen by 8,000 a year to 67,000 today. Land under the new seeds has grown from nil to nearly four million acres in two years. The result is a wheat harvest 33% higher than the last good weather peak in 1965 and an overall grain harvest 20% above previous records.

If such results can be achieved in the Indian subcontinent where nearly half the developing peoples (outside China) live and if they can be extended to other areas, we confront a perfectly realistic chance of agricultural growth becoming what it has been in all previous processes of modernization — in Britain, in America, in Japan — a powerful and decisive engine of general growth.

SYSTEMATIC INVESTMENT NEEDED

But these vast changes will not occur without large and systematic investment in the new technologies. Although fertilizer plants are going up, our figures show what massive amounts of fertilizer still have to be imported. Tubewells require electric pumps. A lot of the equipment for generating stations has to be imported. Double cropping requires farm machinery. Much of this has to be imported. The need is therefore both for local investment and, as usual, for foreign exchange to bring in vital imports.

Can we say how much? President Johnson's Scientific Advisers made an estimate last year. For seeds, fertilizer, pesticides and machinery, they saw the need for some $21 billions before 1985. Since water, power, soil surveys, storage, farm to market roads and farmers' credit are fully as critical, we should probably increase the sum fourfold — say to $80 to $90 billions or between $6 and $7 billions a year in addition to present investment.

* * *

HAVE YOU RENEWED YOUR GLAD TIDINGS?

THE WMS AT WORK

The Theme was 1st Corinthians Ch. 13

Over 60 ladies registered at Knox Church, Carberry, Man., for the Brandon Presbyterial Fall Rally. After the opening remarks of Presbyterial President Mrs. W. H. Vopni, Zion Presbyterian Guild sang a folk song taken from the words of First Corinthians, Chapter 13. Mrs. C. J. McKinnon of Wellwood composed a second verse and set the words to the music of "Blowin' in The Wind".

Encouraging reports from secretaries and a film "Masks People Wear" highlighted the morning session.

Mrs. E. E. Leeson, Synodical President, in summarizing the Council Sessions held in June, commented in a very meaningful manner and gave examples of ways in which we could all find avenues for usefulness of our time and talents in challenging mission work.

A workshop "Reconciliation in a Broken World" was followed by a review of study material for 1969-70 led by Miss Diane Tait, deaconess. A skit "Three Phone Marathon" from **Take Offs From Tension** was capably presented by Zion Guild of Wellwood.

"Become Involved" At B.C. Conference

"The love of Christ compels us to become involved in men's affairs," said the Rev. N. G. Robertson in the devotions which began the B.C. Synodical semi-annual meeting and fall conference.

The theme, "Let us Walk Together", was expanded by reports of the North-West International Missionary Conference. One practical demonstration on how we build walls between us, went this way: A person was blindfolded and a sighted person described something, such as a dish, to her. Then she took off her blindfold, and what a different picture she had in her mind's eye of that article! One delegate said, "We must learn to know how people hurt."

Speakers for the evening session, which was open to all, were Mr. H. Lavallee, counsellor at the Indian Centre, Vancouver, and Misses Dorothy Bulmer and Isabel Taylor. Slides were shown of mainland China, mostly around Canton, which were taken on a recent visit by a local businessman. It seemed strange to see so few cars on the streets, and very sad to see young boys going from farm to farm "singing" the thoughts of Mao.

Mr. Lavallee was very frank about the walls between whites and Indians, which have been mostly raised by the whites. He says we must let them have more to say about their own affairs. Half-Indian himself, he told how his mother taught him to be ashamed of being Indian, and ended thusly: "I'm proud now, but humble too, because, what I've got is from God."

Miss Taylor showed slides of

Formosa, and spoke of her work there in the universal tongue of music. Miss Bulmer showed slides, and taught people from CGIT-age to "89ers" to do an African dance and action song.

A panel the next morning on "Missionary Education in the Church" proved to be most enlightening and inspirational, as we heard from Rev. W. Perry, acting dean of St. Andrew's Hall, UBC; Mrs. J. Grainger, elder, Presbyterial president and Presbyterian Women president; Mr. G. Robertson, S.S. teacher; Miss K. Dixon, CGIT leader; Mrs. Caldwell, Young People; Mr. R. McKay, elder and board member.

— D. Corbett

"Missions Unlimited" Theme of Fall Tea

Calgary Presbyterial held a successful "Fellowship Tea", at Grace Church, Calgary. The Theme, MISSIONS UNLIMITED, was depicted as a tree with its many branches. The table centres, which were miniature trees, had multi-coloured leaves which denoted the many facets of mission.

Fall Thankoffering Meetings

Guest speaker at the Thankoffering Meeting of the evening auxiliary of St. Andrew's, Coldwater, Ont., was Miss Kathleen McElroy of Midland. Miss McElroy has returned home from Haiti where she was working with the West Indies Mission for the Missionary Radio Station at Port-au-Prince. At this meeting, Mrs. W. C. Wylie, who organized the group 17 years ago, was presented with a Life Membership Certificate and Pin.

Members and friends of First Church, Port Arthur, Ont., gathered in a coffee house setting for their thankoffering meeting. Guest speaker David Sherlock of the Recreation Department told of actual experiences he has had in working with young people in the local coffee house.

In St. Andrew's Church, Fort William, Ont., the thankoffering meeting was held in conjunction with the Sunday evening church service. Rev. Paul N. Scrutton, who is on the staff of the Ontario Probation Services, spoke on the nature and importance of his work.

Miss Beatrice Scott, of the Bhil Field, India, addressed the ladies of Drayton afternoon auxiliary at their thankoffering meeting.

Newslettes

The Mary McGee Associate Group of St. Aidan's Church, New Westminster, B.C., has been busy giving three life memberships, and getting together warm clothing and hand-knit articles for Kenora Fellowship House. The memberships were given to long and faithful members, Mrs. L. Schnoor, Mrs. C. McDonald and Mrs. C. Wade.

Mrs. Ralph Slattery of Arnprior, Ont., has been presented with the second Honorary Membership ever presented by the WMS group in Arnprior.

The Fall Rally of Brampton Presbyterial held in Knox Church, Georgetown, took the form of a workshop rally.

Mrs. John MacFarlane, President of the Synodical Society of Toronto and Kingston, was the guest speaker at fall rallies in Knox Calvin Church, Harriston (Saugeen Presbyterial) and in Knox Church, Galt (Guelph Presbyterial).

Mrs. E. Leeson, President of the Synodical of Manitoba and Northwestern Ontario, spoke to WMS members from St. Andrew's, Southminister and First Church, Brandon at a special meeting in October. She challenged the ladies to become involved in missionary work, and also made particular reference to the "Fellowship of the Least Coin."

Edmonton Presbyterial reports they held a successful Thankoffering Tea and Bake Sale.

The Role of Women In The Church

Approximately twenty-five ladies of Westminster Church, Pierrefonds, Que., attended a meeting in October to discuss the role that women are playing in the Church.

A "round the table" discussion was held with each woman having an opportunity to air her views on this subject. From the topics discussed and the various opinions expressed, the following is a résumé of that morning's discussion.

1. The Women's Missionary Society is in need of a new image in order to attract more of the younger women into its organization.
2. There does not appear to be the need of a second national Presbyterian Women's Group and it was felt that our own Women's Fellowship should not be divided into two groups — that is a WMS Auxiliary and a Ladies Guild. All felt that worship and a study of our missionary work played an important role in our Women's Fellowship meetings.
3. It was felt that women should be more concerned with visiting and with working in the community. Suggestions of community work were helping with Meals on Wheels, hospital work, and setting up of a "Thrift" or "Nearly New" shop in conjunction with other church groups in the area.
4. A great deal of discussion was centred around the topic of women elders in the church. It was generally thought that elders should be chosen for their individual qualities and capabilities rather than because they were men or women, and that a capable, dedicated and willing woman should not be held back from this important role in the church.
5. It was stressed that the church was made up of people, each with individual personalities and talents and that any work in the church should be based on Christian love and understanding.

6. There should be a wide range of activity in the Women's Group in order to appeal to all women of the congregation. Some have teaching talents which should be used, others have ability to work with their hands. It should be up to each individual to take her stand and to use her talents as she sees fit, without experiencing criticism from those who oppose her views.

The meeting enabled many to air their views in a congenial atmosphere and it is hoped that much can be learned and acted upon by holding such discussions as this.

Miss Harrison

Miss Craig

Canadian Girls in Training Executive Appointments

Pictured above are Miss Sara Harrison, who has been appointed National Executive Director of the Canadian Girls in Training, and Miss Judy Craig, newly appointed Associate Secretary. Judy is a graduate of Ewart College and comes to this position from Peterborough where she was Director of Christian Education in St. Paul's Presbyterian Church.

PERSONNEL

MISS JEAN SMITH, Regional Secretary in Alberta for the past three years, has been transferred to Toronto where she is secretary to Miss Louise Reith, Director of Organization.

In India, MISS MARGARET KENNEDY, MISS AGNES HISLOP and the REV. DESMOND HOWARD have been appointed by the Church Council (Presbytery) to Mendha, Barwani and Jobat respectively. When the Mission Council went out of existence last year and its duties spread between the Church Council and the Administrative Council for Christian Education, the appointment of missionaries as well as national leaders, came within the purview of these bodies.

MISS ELSIE TAYLOR is making regular trips into Biafra from Sao Tome.

In January MISS S. K. SINGH returned to the Helen MacDonald School in Jhansi, India, where she is Principal. Miss Singh spent six months in study and observation in Canada.

MISS NOREEN TYMAN, a deaconess of the Guyana Presbyterian Church, is in Canada for one year of study and observation in Christian Education methods. She spent the autumn months in study at Ewart College.

PLANS FOR 1970

Every year in the month of January we take a look at our plans for the work we hope to do in the year that lies ahead — the year that is still 'brand new'. Our work plans are contained in what we know as 'The Estimates'. This budget gives us the opportunity as a society, as members of our church, to carry out some very important work in all parts of the world for the kingdom of Jesus Christ.

This task of spreading the gospel of Jesus Christ is often compared in the scriptures to the sowing of seed, the cultivation of the field and the harvest of the grain. In Paul's second letter to the Corinthians, Chapter 9, verse 6 — he says 'he which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully'. We are going to get out of our Christian living just what we put into it. No half-hearted participation will suffice, unless we are aiming for a skimpy harvest.

As we study the estimates (and we need to study them), let us also study again the whole ninth chapter of second Corinthians and may our response be in the joyous light of verse 15.

(Mrs. W. E.) Mabel F. McCutcheon, Treasurer

W.M.S. ESTIMATES FOR 1970

NATIONAL MISSIONS

CHINESE IN CANADA

Montreal, P.Q.: Mrs. Yew Fin Tam Hu, Miss Betty Lam.	
Toronto, Ont.: Miss Margaret Near, M.A., Miss Grace Wong.	
Vancouver, B.C.: Miss Ruth Yeandle (part-time), Miss Annie Wilson, L.L.C.M., Mrs. Angela Fong-Sang, Chinese Assistant, Kindergarten Assistant and Grant to Chinese Church	
Victoria, B.C.: Miss Catherine Watson, Miss Fanny Tse, Grant to Chinese Church (paid from Kindergarten fees)	$32,900.00

HOSPITAL VISITATION

Vancouver, B.C.: Hospital Visitor (part-time).	
New Westminster, B.C.: Mrs. Roy Mercer (part-time).	
Edmonton, Alta.: Hospital Visitor.	
Winnipeg, Man.: Mrs. G. W. Bradley.	
East Toronto, Ont.: Mrs. H. Livingston (part-time).	
London, Ont.: Miss Lila Schneider.	
Montreal, Que.: Mrs. W. B. Leatherdale (10 mo.)	$16,000.00

SENIOR CITIZENS' VISITATION

East Toronto: Miss Lillian Reay	$ 4,400.00

CHILDREN'S WORK

Montreal: Miss Hazell Davis	$ 4,300.00

PRESBYTERY DEACONESSES

Presby. of Westminster, deaconess; Kamloops, Miss Annabelle Wallace; Calgary, Miss Ruby Walker; Assiniboia, deaconess; Brandon, Miss Diane Tait; Hamilton, Miss Evelyn Murdoch; Temiskaming, Miss Shirley Cayley; East and West Toronto and Brampton, Miss Margaret Balderston	$31,700.00

INDIAN WORK

Presby. of N. Sask.; Mrs. R. Rennie; Brandon: Miss Sheina Smith	$ 7,600.00

INNER CITY WORK

Presby. of Wpg: Miss Iris Ford, Miss Dorothy McCombie, Miss Agnes Gollan; East Toronto: Miss Margaret Avison, Miss Charlotte Stuart; Montreal: Miss Lois Cooke, Miss Ann Drummond, Mrs. M. Allen	$30,100.00

INSTITUTIONS

Fellowship House, Prince Albert, Sask.: Mr. O. Kristensen and Mrs. O. Kristensen, Summer Relief.		
Fellowship House, Winnipeg, Man.: Mr. A. Beattie, Mrs. A. Beattie, Summer Relief.	$ 8,900.00	
Executive Director, Miss G. Kelly; Secretary, Mrs. Agnes Collier . .	11,700.00	
Student Deaconesses and Assistance to Nursery Schools	4,000.00	
Transportation of Summer Workers	500.00	
French Work — Secretarial Assistance	1,200.00	
Field Expenses	7,500.00	
Transportation of National Staff	800.00	
Staff Training Conferences	1,000.00	
Contingency	1,500.00	
Total — National Missions		**$164,100.00**

OVERSEAS MISSIONS

INDIA

Jhansi Field—Helen MacDonald Memorial School		
Salaries: Miss Edith Magee, B.A.; Miss Margaret Leask, B.A., B.Ed., M.R.E.; Miss Diana Wadsworth, B.A., M.Sc., M.R.E.; *Miss Eleanor Knott, B.H.Sc., M.A.	$13,950.00	
General Conduct of Work: Educational; General Maintenance and Repairs; Hostel Assistance . . .	11,160.00	
Mission Administration: Travel, Postage, Cables, etc.; Grants and Donations; Maintenance of Missionary Residence	150.00	$25,260.00
Bhil Field		
Salaries: Miss Mary Sherrick, B.A., B.Ed.; Miss Beatrice Scott, B.A.; Miss Margaret Kennedy; Miss Agnes Hislop; Miss Pauline Brown, Reg.N., B.Sc.N.; Miss Ida White, Reg.N.; Miss Doreen Morrison, Reg.N.	$26,700.00	

General Conduct of Work Evangelistic (MC); Mobile Medical Units (2) (AC); Education — Schools and Hostels (AC); M. G. Abey Memorial Home (AC); General Maintenance and Repairs (AC); Mission Administration (MC); Christian Education (AC) . . .	$26,145.00	$52,845.00
Co-operative Work: Indore—Graduate School of Nursing—salary—Miss Sushila Patras	1,500.00	
Participation in Co-operative Institutions in India: Ludhiana Medical College, Vellore Christian Medical College, Allahabad Agricultural Institute, National Christian Council of India, Serampore Theological Training College, Landour Community Hospital	5,525.00	7,025.00

MC—Missionary Committee
AC—Administrative Council for Christian Institutions
CC—Church Council

GUYANA

Salary: Miss Athalie Read	$3,900.00	
Field Expenses—Mission: Missionaries' Rent	800.00	4,700.00

NIGERIA

Salary: Miss Elsie Taylor, Reg.N.	$3,500.00	
Field Expenses—Mission: Training Courses; General Maintenance and Repairs; General Expenses; Car Allowance and Travel	1,400.00	
Field Expenses—Church: Grant for Medical Work (Salary for Nigerian Nurse)	2,500.00	$7,400.00

FORMOSA

Salaries: Miss Isabel Taylor, A.T.C.M.; Miss Diane Petrie, Reg.N., B.Sc.N.; Miss Louise Gamble; *Miss Rose Chambers, Reg.N., B.Sc.N.; Miss Wilma Welsh, Miss Joy Randall, Reg.N.	$19,350.00	
Field Expenses—Mission: Field Travel; Maintenance of property; Mission Administration; Language Study; Conferences	2,075.00	
Field Expenses—Church: Women's Committee; Mountain Work Committee; Hsin Chu Bible School; Evangelism (Women's Work North)	4,000.00	$25,425.00

KOREAN CHRISTIAN CHURCH IN JAPAN

Salaries: Miss Mavis Hyndman; Miss Tamiko Nakamura (5 mos.)	$5,000.00	
Field Expenses—Mission: Medical, rent, field expenses, travel	1,820.00	

Field Expenses—Church: Salaries for Pastors and Deaconesses	1,000.00	
Grants to Christian Education, Young People, Women's, Welfare and Study Departments, Christian Literature and Scholarship Committees	3,500.00	
Organization and Administration: General Secretary, Christian Education Secretaries, Kindergarten Teachers, Housing for Christian Education Secretaries	2,500.00	$13,820.00

MISSIONARIES' EXPENSES

Returning to fields: Miss Isabel Taylor, Miss Diane Petrie, Miss Rose Chambers, Miss Louise Gamble, Miss Bea Scott	$3,850.00		
Coming from fields: Miss Athalie Read (return), Miss Pauline Brown, Miss Mavis Hyndman, Miss Mary Sherrick	2,900.00		
Rent Allowance: Miss I. Taylor (4 mos.), Miss D. Petrie (4 mos.), Miss R. Chambers (4 mos.), Miss L. Gamble (4 mos.), Miss B. Scott (5 mos.), Miss A. Read (7 mos.), Miss P. Brown (5 mos.), Miss M. Hyndman (6 mos.), Miss M. Sherrick (5 mos.)	2,200.00		
Travel in Canada for overseas business	200.00	$9,150.00	
Overseas Staff in Canada: Miss Margaret Ramsay, Miss Ellen Douglas	$ 7,800.00		
Executive Director: Miss Mary E. Whale, B.A.; Secretary — Mrs. Brenda Taylor; Personnel Contingency; Emergency Contingency; Director's Administrative Visits; Consultation on Formosa	16,700.00	$26,700.00	
Total — Overseas Missions			**$172,325.00**

*Balance paid by Knox Church, Toronto

ORGANIZATION

Salaries:	
Executive Director: Miss Louise Reith; Departmental Secretaries: Secretary for Adult Work, Miss May Nutt; National Secretary for Teenage Work, Miss Helen Tetley (paid by the Board of Christian Education); National Secretary for Children's Work, Miss Mabel Booth; Regional Secretaries: Miss Margaret Boyd; Miss Dorothy Keller; Miss Lois Powrie; Miss Barbara Woodruff; Miss Dorothy Bulner; 2 Replacements. Stenographic Secretaries: Miss Jean Smith; Mrs. Edith Ross	$54,200.00
Expenses: Director, National and Regional Secretaries	8,600.00
Conduct of Committee Work: Adult Work Committee; Girls' Work Committee; Children's Work Committee	300.00
Deputation	1,200.00

Training Projects, Camps and Conferences	2,000.00	
Contingency	200.00	
Total — Organization		**$ 66,500.00**

EDITORIAL AND W.M.S. BOOK ROOM

Salaries: Miss Helen Proudfoot, Editor of Glad Tidings; Mrs. Norma McComb, Manager of Book Room; Miss Flora MacPherson, Bookkeeper; Mrs. Mildred Preston, Secretary—Editorial; Mrs. Elizabeth King (part-time), Secretary—Circulation; Editor's Expenses	$21,500.00	
Annual Report	4,000.00	
Glad Tidings	5,000.00	
Glossy Prints, Council Publicity	200.00	
General Contingency	300.00	
Total — Editorial and W.M.S. Book Room		**$ 31,000.00**

GRANTS

United Nations Association in Canada	$10.00	
Department of Education for Mission of the National Council of Churches, U.S.A.	250.00	
Ecumenical Institute of Canada	1,700.00	
Department of Women's Work of the Alliance of Reformed Churches	50.00	
African Committee of the Division of Foreign Missions and National Council of Churches, U.S.A.	100.00	
Canadian Council of Churches		
World Missions	500.00	
Missionary Education	100.00	
Total — Grants		**$ 2,710.00**

ADMINISTRATION

Salaries: Assistant to the Treasurer and the Secretary, Miss Myrtle Rose; Bookkeeper, Mrs. Margaret Loescher; Secretary, Mrs. Mary Shepherd (part-time)	$11,400.00	
Office Rent	10,000.00	
Auditing	750.00	
General Expenses	7,000.00	
Travelling Expenses of Council Executive	2,500.00	
Life Membership	300.00	
Exchange	200.00	
		$ 32,150.00

INSURANCE AND TAXES

W.M.S. Property and equipment, including Camps, Vans and Liability Insurance		**$ 3,000.00**

STUDENT WORK

Student Christian Movement: Brazil and Mexico	$1,000.00	
General Budget	700.00	
Canadian Service for Overseas Students and Trainees	100.00	
		$ 1,800.00

COUNCIL MEETING	**$ 6,000.00**
AUDIO VISUAL MATERIALS	**$ 500.00**
MEDICAL INSURANCE FOR STAFF	**$ 2,400.00**
CANADA PENSION	**$ 5,000.00**

SYNODICAL GRANTS

British Columbia	$400.00	
Alberta	310.00	
Saskatchewan	200.00	
Manitoba and Northwestern Ontario	225.00	
Montreal and Ottawa	50.00	
		$1,185.00

CHRISTIAN LITERATURE

Africa: All Africa Conference of Churches	$	500.00
Africa Literacy Centre (Kitwe)		500.00
Christian Literature Publications (Biafra/Nigeria) . . .		300.00
Caribbean: Sunday School Curriculum Material for Adults		200.00
Guyana: Christian Literature		250.00
Formosa: Christian Literature		600.00
Geneva: World Student Christian Federation		200.00
Aikya Magazine for students in India		250.00
The Pilgrim Magazine for students in Ceylon		250.00
Presence—French Bilingual Magazine for Africa . . .		150.00
World Council of Churches		
Christian Literature Fund		1,000.00
Christian Litertature Projects (to be designated)		950.00
Hong Kong: Chinese Christian Literature Council		600.00
India: National Christian Council		400.00
'Christian Home' Magazine		400.00
Christian Literature in the vernacular for non-Christian students and adults		300.00
Christian Literature and Visual Aids, Bhil Field		50.00
Jhansi Field . .		50.00
Japan: Christian Literature for Koreans in Japan		600.00
Latin America: Costa Rica Literacy Centre for Caribbean and South America (ALFALIT)		300.00

New York: Committee on Christian Literature and Literacy	1,000.00		
Committee on Christian Literature for Women and Children on Mission Fields, Inc.	300.00		
Missionary Research Library for N.A.	75.00		
South East Asia: Chinese Curriculum for South East Asia	400.00		
Canadian Bible Society—(publication and distribution of scriptures)	1,500.00		
Christian Literature for Canadian Indians	100.00		
Canadian Council of Churches (World Christian Books, Africa Sunday School Curriculum, Study Centres)	500.00		
French Literature Publications	300.00		
'Evangelical Truth' Magazine (Ukrainian)	1,500.00		
'New Life' Magazine (Hungarian)	500.00		
Contingency	300.00		
Total — Christian Literature		**$ 14,325.00**	
Less amount from Legacy Fund	8,000.00		**$ 6,325.00**

SUMMARY OF 1970 ESTIMATES

National Missions	$164,100.00
Overseas Missions	172,325.00
Organization	66,500.00
Editorial & W.M.S. Book Room	31,000.00
Grants	2,710.00
Administration	32,150.00
Christian Literature	6,325.00
Insurance and Taxes	3,000.00
Student Work	1,800.00
Council Meeting	6,000.00
Audio-Visual Materials	500.00
Medical Insurance For Staff	2,400.00
Synodical Grants	1,185.00
Canada Pension	5,000.00
General Contingency	500.00
TOTAL —	**$495,495.00**

1970 SUPPLY FUND ESTIMATE

OVERSEAS MISSIONS

Jhansi Field—Helen MacDonald Memorial School		
Hostel Assistance	$ 300.00	
Tibetan Children	300.00	
		$ 600.00
Bhil Field		
Evangelistic	1,160.00(MC) 140.00(CC)	
M. G. Abey Memorial Home	2,175.00(AC)	

Educational—Schools and Hostels	6,000.00(AC)		
Medical Mobile Units (2)	7,900.00(AC)		
General Maintenance and Repairs	1,900.00(AC)		
		19,275.00	
Guyana			
Car Upkeep	350.00		
Leadership Training (SS)	100.00		
		450.00	
Nigeria/Biafra			
Car Allowance and Travel	600.00		
		600.00	
Formosa			
Field Travel	350.00		
Medical Supplies	400.00		
		750.00	
General		1,000.00	
			$22,675.00
NATIONAL MISSIONS			$ 6,000.00
ORGANIZATION			
Bulletins to Children's Leaders	$ 500.00		
Field Letters	150.00		
Annual Report for local adult groups	300.00		
Libraries—Regional Secretaries	225.00		
Supplies for Staff and Free Literature—Vacation Bible School and Camp Materials—Programme Packets—Torch Magazine	325.00		
			$ 1,500.00
EDITORIAL			
Complimentary copies of Glad Tidings Magazine			400.00
CONTINGENCY			800.00
TOTAL			**$31,375.00**

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Resources for Reconciliation in a Broken World

DARE TO RECONCILE: Settings for Creating Community by John Oliver Nelson.	$1.50
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Available from W.M.S. Book Room, Women's Missionary Society, W.D., Room 100, 50 Wynford Dr., Don Mills, Ont.

FEBRUARY 1970

GLAD TIDINGS

GLAD TIDINGS

February 1970

Vol. XLVI No. 2

Editor
Helen C. Proudfoot, B.A.

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THE BLACK MAN'S POSITION in CANADA

(reprinted with permission from World Review, publication of the United Nations Association of Canada.)

"We must isolate and understand the forces that have shaped the Negro into what he is today . . . African ancestors were introduced into this culture as handymen . . . once here the Negro made remarkable contributions to its evolution . . . but we have remained marginal members of this civilization because only doors of periphery have been open to us."

This excerpt from "The Negro Revolt: by the famous black American writer, Louis Lomax, is as applicable to Canada as to the U.S.A. It is, therefore, important that we should know something about the black man's past and his immeasurable contributions:

The migration of black people, slave and free, from the United States to Canada in the nineteenth century accounts for the great majority of the older black families. Many others are descendants of black people who appeared on the Canadian scene as slaves soon after the first permanent settlements in Canada. Black people have slaved to bring the nation into being; they joined in defending it against assault from without and against insurrection within.

In 1628 the Captain of a British vessel sold a native of Madagascar to a French settler at Quebec; and from that time on there was a small importation of Negroes into the colony. In 1689, at the suggestion of the Governor, Louis XIV gave his consent to the importation of slaves from the West Indies, and within a few years Negroes were scattered from Quebec to the Western trading posts, clearing forests, constructing forts and performing various other tasks. When the English settled Halifax in 1749 they brought Negro slaves with them to aid in the construction of ships.

By the middle of the eighteenth century a lively interest in Negro slaves had developed throughout Canada. They were being bought and sold in the markets of Quebec, Montreal, and other cities, and the newspapers carried advertisements of Negroes for sale. When the third General Assembly met in Nova Scotia in 1762, English colonists immediately enacted laws recognizing the institution of slavery and manifested interest in its perpetuation. Many public officials owned slaves, and in some instances even the clergy owned Negroes. In 1763 the first governor of the new colony of Quebec sent an urgent request to New York for a shipment of Negro slaves. He said that nothing could be done without a larger supply of labour and that "black slaves are certainly the only people to be depended upon."

Estimates of the Negro population of Canada in 1860 placed the figure somewhere around 50,000. In 1871 the Negro population had fallen to 20,000. Ten years later it was approximately the same. At the beginning of the twentieth century it was approximately 17,000, while at the end of World War I it had increased slightly to about 18,000. Ontario, where the refugees were concentrated and where the largest number of Negroes were settled, lost the greatest number of Negroes. There were 13,435 Negroes in the province in 1871. By 1900 the figure had fallen to 1,900; and at the end of World War I there were 7,000 Negroes there. Nova Scotia's Negro population tended to remain the same, around 6,000 as did New Brunswick's at 15,000. The province of Quebec showed some increase, with 148 Negroes in 1871, 280 in 1901, and 1,046 in 1921. The migration of black people from the West Indies has accounted for the most dramatic change in population, particularly in the 1960-69 period.

Today we find a viable, proud black community of approximately 40,000 with great consciousness of the contributions made by Canadian black people to the growth and development of the country. There are voices of anger and voices of reason to be heard today. Canadians must listen. They seem to be saying: "We have paid the dues — we have earned our humanity — we insist on building a nation where a man's humanity will not be judged by the colour of his skin" — "No more 'fetch and carry' role for the black man" — "You have failed to apply the democratic concept of equality or the religious concept of brotherhood to black people" — "Open all doors of opportunity, NOW".

Every step in race relations measures two distances — How far we have come — and how far we have to go. It is incontrovertibly true that things are better today than yesterday for Canadian black people. But observably black people have only reached the perimeter of the mainstream of Canadian life. There are some painful reminders of how far the black man has to go. When we look to the "Helling report" on the position of black people in Windsor, Ontario, we find a measurement of the gulf separating the Canadian black man from full participation in the Canadian society:

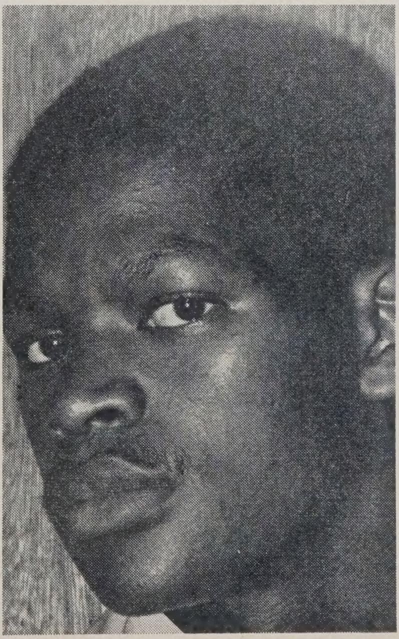
1. Negroes in Windsor are at the bottom of the city's socio-economic structure.
2. Nine of the fifteen major indus-

tries have never employed Negroes in any capacity (reported in 1965).
3. Negroes have experienced housing discrimination. There is a majority of Negroes living in traditional areas, not always by choice.
4. When Negroes have moved into previously all-white neighbourhoods, some residents have used petitions and other forms of pressure to frighten Negroes away.
5. It is more difficult for Negroes to obtain rental units than to purchase a house.
6. There is not a single private golf club in Essex County which accepts Negroes to full membership. Two private clubs equally discriminate against persons of Jewish faith.
7. Windsor Negroes are not accepted by the middle and upper-class recreational clubs.

The 1965 study of the position of black people in the Maritimes, sponsored by the Dalhousie Institute, provides another measure of the work to be done. That report exposes the black man's deplorable position in the Maritimes and focuses attention on the roots of the problem and the historically bad attitudes in the white community:

"In the Maritimes, and especially in Nova Scotia, the Negroes do not appear to have made much progress in the last 150 to 200 years since they arrived as slaves (later freed) with the United Empire Loyalists — while Negroes can be found today in most of the principal cities of the province, still by far the greater number live in more or less isolated segregated rural settlements in various parts of the province. Although some attempts have been made in recent years to improve the living conditions in these settlements, they are still areas of badly deteriorated housing, poor agricultural land, where the poorly educated workers have difficulty getting unskilled jobs in neighbouring towns and villages."

"The general community holds stereotyped ideas that, as the descendants of slaves, they are naturally inferior (intellectually and otherwise), dirty, lazy, etc., suitable for domestic service and other unskilled



jobs but not adaptable to or acceptable in positions of higher prestige and responsibility.

In Saint John, N.B. recently a radio station conducted a survey on housing availability for Negroes. A black family applied by phone to a total of forty advertisements for rental accommodation in a local newspaper, and taped all the answers. There were 33 refusals based upon the colour of the applicant alone.

Certainly it is time the prejudices, myths, fantasies and old wives tales about race, so vivid and real to some whites, will take their place on the shelf with the belief in witches and the notion that the earth is the centre of the solar system.

One black Canadian described the subtlety of Canadian prejudice and discrimination as being "like a hair across the cheek you can feel but can't see". Another Canadian Negro said: "Discrimination is no less cruel or more acceptable because it is practised with more subtlety and politeness in Canada than in other parts of the world".

Today the explaining away is a little more difficult. Black people have proved that given an equal chance they can measure up to the best — I am Dr. Charles Richard Drew, a Negro who started the most important bank in the world, the blood bank. My discovery was the secret of preservation of blood plasma (studied at McGill University) — I am Dr. Daniel Hale Williams, a black surgeon who performed the first successful heart operation at Chicago's Provident Hospital in 1893 — I am Garrett Morgan, a Negro, who invented the gas mask and electric stoplight — I am Granville T. Woods, a Negro, who invented the electric incubator, and 15 appliances for electric railways. The greatest of these was a telegraph system that enabled moving trains to communicate with each other — I am Willie Mays, a Negro ballplayer — I am Leonard Braithwaite, the first Negro member of the Legislative Assembly of Ontario. Yes the black man is proving his point wherever there is access to opportunity. But Canada suffers inestimable loss of talent because of discrimination and limited access to opportunity.

At the Federal level of Government, we find the Fair Employment Practices Act, and similar legislation in every province, but one. Fair Accommodation Legislation also exists in four provinces, covering the areas of public accommodation, housing and apartments. This legislation uniformly provides that no person shall be discriminated against on grounds of race, colour, creed or national origin.

We agree that human rights legislation in Canada has brought about greater structural assimilation of black people, modified behaviour and negative racial attitudes, but the burden still rests upon white Canadians to abolish the existing racial barriers and to admit the black man into his full place in Canadian society.

The emergence of black pride and identity is perhaps the most significant development in the black man's history on the North American Continent. This new thinking is shattering old concepts about the most effective ways to assure progress for black people. Realizing that man cannot live without self-respect and self-regard he is looking to himself for some self-help and salvation, and there discovering strengths never known to him before.

From the days of slavery until now, black people have been under an insidious psychological pressure that everything "white" was good and pure, and that "black" represented those things which are undesirable or even evil. The feeling persisted that crinkling hair, a broad nose and thick lips were somehow ugly physical features.

In terms of employment, the legend persisted that the only appropriate occupation for a Negro should be that of a faithful servant to a white family, or, if they were not good at that it was only because they were lazy and irresponsible anyway. All this has changed dramatically in the last few years.

A new pride in being black has emerged amongst the black community and the psychological fetters of being black are being thrown off. This, in large measure, is what the phrase Black Power is all about — the determination of the black people in our society to first of all rid themselves of the inferiority complex forced upon them by years of living in a largely white and unsympathetic society and secondly to achieve — with no further delay or procrastination on the part of the white society — their basic rights as human beings, free and equal with anyone else.

That the black community intends to achieve these aims is beyond question; the method by which they attain them depends almost completely upon the white community. This is why most Blacks refer to the racial question in Canada as being essentially a white problem.

* * *

BOOK REVIEW

SOUTHERN AFRICA: A Time For Change. Editor — George M. Daniels, Friendship Press, Inc., $2.

This 96-page publication contains twenty-two articles on South Africa, South West Africa, Mozambique, Angola and Rhodesia. It is "an urgent message to people who have a compassionate, humanitarian concern for those who are forced to live under conditions most of us would not tolerate for long," says Editor Daniels. The articles not only provide a wealth of information about the circumstances in these countries but also suggest multiple strategies for churches to employ in working for change.

SERVING GOD as a choir member

by RUTH GRANT

All people that on earth do dwell,
Sing to the Lord with cheerful voice.
Him serve with mirth, His praise forth tell;
Come ye before Him and rejoice.
O enter then His gates with praise
Approach with joy His courts unto;
Praise, laud, and bless His name always,
For it is seemly so to do.

We have a joyful message to tell, and music is one of the ways we have to give it and to set the atmosphere to receive that "News" in the spoken word given by the minister. We are often told in the Bible to sing, as in Psalm 95:

O come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation.
Let us come before his presence with thanksgiving, and make a joyful noise unto Him with psalms.
For the Lord is a great God, and a great King above all gods

To be able to sing is a gift God has given many of us. Are we using it? Perhaps our gift of singing is not such that we feel we can sing solos, but we enjoy singing and the fellowship of others who do too, so we join the choir.

As choir members, our first and main duty is to assist in the public worship of God by leading the congregation in the singing of hymns, and to bring special music sometime during the service. Church music is undergoing many interesting changes these days, and our anthems may be a simple hymn, gospel song, a spiritual or folk song or one written by a classical composer. There is a challenge in learning these different types of music as each tells its message in so many different ways for the many different people we have in our congregations. I think we all enjoy some of the newest music being sung by the younger groups of our churches, and, seeing their enthusiasm, I think they enjoy singing them.

Before you think this is our only function, consider that often our choirs go to sing in nursing homes, hospitals or other institutions with shut-ins, and afterwards we usually have an opportunity to talk to our listeners. Singing seems to "open the door" and "break the ice".

Perhaps we can have the opportunity of fellowship that five church choirs of our suburban district had this spring. Each choir sang their own anthems and then they concluded the service by singing two anthems as a massed choir. Those choirs taking part were United, Lutheran, Anglican, Moravian and Roman Catholic. While a member of a Winnipeg choir several years ago, the one day visit of the Moderator of the General Assembly necessitated one large service of the churches in the Presbytery, and the choirs were asked to make up one large choir. We all felt this most worthwhile as it gave us the experience of singing in a "big" choir, and looked for excuses afterwards to do it again. Our own choir also took part with our minister on several national radio broadcasts, thus helping to reach those who perhaps don't go to church. We also took part, sometimes with another choir joining us, in several television services when our minister was requested to take his turn in a series being presented locally.

Now you know some of the ways our choirs can serve. Perhaps you have been given the gift of singing, but are not in your church choir; what could be some of your reasons?

1. "I don't have the time" — the reason we give so often. I think we should all "take stock" periodically and see if we are satisfied with how we are spending our time — perhaps joining the choir is the change we need! In budgeting your time though, do remember there is usually a mid-week practice as well as attendance at most of the services.
2. "I don't have transportation." Make it known. One of our members made her interest known to her elder on his regular visit, and he immediately contacted choir members who lived in her area and she has now been a member for several years.
3. "Both my husband and I wish to sing in the choir, and we have a young family." See if you can obtain the services of a baby-sitter for practice night and usually there are nurseries or classes for them during the worship services. Once again we have to weigh out how much we should be away from the children and what our budget will stand. I have heard of a choir who assists with sitter fees for cases where both parents are in the choir, or the husband is out of town on business all week, and the wife wishes to be in the choir. Perhaps some member of the congregation who lives nearby might help with the sitting too. Maybe this is how some of you ladies could help some pro-

spective choir members, or other group leaders in your church.

Perhaps you have weighed out all these problems or others, and you have decided that you cannot serve in your choir at this time, or feel you don't have the talent. You can still enjoy and derive benefit from this part of the worship. As a member of your congregation, please join in the singing and enjoy it. If for some reason you can't sing, listen to those around you and don't stand with your hymn book closed and a bored expression on your face — read from hymn book the words that are being sung — they just might have a message for you. If that bored expression is because you don't care for that particular hymn, remember others enjoy it, and a little give and take is good for all of us.

Sometimes it is the fallacy of some choirs (especially large ones) and their leaders to feel that they have the most important part of the service; but let us remember that we are all a team working with the minister who preaches, and the congregation who listens; we are all there to worship God and to receive His help to go out into the world in which we live.

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THE SENIOR CITIZEN

By LILLIAN REAY

"No, never alone, no never alone, He promised never to leave me, never to leave me alone." As the melody of this refrain faded away, there was etched on the faces of a number of old gentlemen in one of our city Nursing Homes the assurance that God will never leave us, nor forsake us. The regular monthly service of worship had come to a close, and I was especially drawn to an old blind gentleman whose countenance seemed to reveal what he was experiencing, namely, the fact that God does indeed care about our troubles and he understands our loneliness and feelings of despair.

Today, as most of us know, a large percentage of our senior citizens spend their days in Homes for the aged. These Homes, of course, fit into many categories, from the small private home to the large institution. And the senior citizen, like human beings in any walk of life, cannot all be grouped together. Many elderly people have family, relatives and friends to visit them and be concerned about them; others have few to visit them; and there are those who have no one at all to care about them. Perhaps they are the last surviving member of their family, or there are other reasons that account for their lonely existence. Whatever the reasons, life can become almost unbearable when we have the feeling that "no one cares."

Fortunately, today, there are many groups and organizations, e.g. the Kiwanis, and various church groups who do things in Nursing Homes. This includes group visitation, providing entertainment for special occasions; also transportation for summer outings, etc. And these are all much needed and appreciated activities. They fill time gaps in many pleasant ways. We could not do without them. But it is not the complete answer to what should be our concern for the senior citizen. Oftentimes at the end of an exciting, fun-filled day, when the laughter has died down, one can feel very much alone. All good things come to an end, and a particular pleasure-filled day is over and done with. It is something like a one night stand. But what about tomorrow, and the next day and the next day, etc. While I in no way wish to play down these special activities; they provide a bright spot in many a day, and are of much value as I mentioned earlier; however, I do want to point out that what they lack is "continuity" in regard to our elderly folk. When all the hurrahs are over, we can be left with an aching void in our heart, and the prospect of tomorrow can look very bleak indeed.

Then what, I can hear you ask, can be done to help alleviate this problem, to help tie in the gaps. In the first place, it seems to me, we must try for a greater continuity of effort, and if we are to achieve this, we must examine very closely our whole approach to the senior citizen. How important is he? What are his needs? What are his needs and feelings as we see them? What are his needs and feelings as he sees them? And as we ponder these questions we are confronted with the fact that the senior citizen is first of all a "person," a person of great worth and value in the sight of God, just as we all are.

Man does not live by bread alone, nor does he exist by merely being a "spectator" to what is being done for him to make him happy. We all need to enter into meaningful relationships with other human beings; and the senior citizen needs this very much. Perhaps our emphasis in working with the older person has been too much on "doing for him", e.g. group entertainment, rather than "being to him." It is at this point, I believe, we need to be very perceptive and try to strike a balance.

It is not always easy to enter into a relationship with the elderly person in a Nursing Home, but with time and patience it can be achieved. And it is rewarding both to the visitor and to the person concerned. It is this kind of person to person visitation in our Nursing Homes that I would like to especially emphasize. The visitor can learn some of the hopes and fears and share some of life's experiences with the person she visits. Some of us have more difficulties in life than others, and when the older person opens his heart and reveals some of the experiences he has had, it enables the visitor to better understand his present feelings. In most cases this is good therapy for the older person — just to have someone to talk to about what life has brought to him; someone with whom he can share life's joys and sorrows; life's ups and downs; and discover a deeper dimension to his own life.

One day recently in a conversation with Mrs. A., she was telling me some of the grief she had experienced in her earlier years; losing two of her three children when they were small. And as she revealed the details of what had happened, the tears came to her eyes. She was not feeling sorry for herself, but was simply recalling the past, and sharing with an interested listener something that was very close to her heart. These were tears of healing, for I sensed before we parted that her spirit had been lifted by this encounter. She had a chance to open her heart and enter into close relationship with another person. I had tried to understand her grief away back in earlier years, and our spirits had met. For we are all frail mortals, and we need to support and comfort and encourage and listen to one another. In short we need to enter into relationship.

To sum up my observations and experiences as I go about my daily work in Nursing Homes and Residences, I would again emphasize the value of the personal encounter, or entering into relationship with another human being. This is not always possible, for we deal with many senile people, but where it is possible, it has many untold rewards for both the visitor and the one visited. To address another person; to call him by name; to enter into that deeper fellowship has a very close link with the heart of the gospel. For it is in Jesus Christ that God addresses us; it is in Christ that we discover our true identity. And we have a responsibility in life to keep reminding one another "who we are," that we are human beings with personal worth and dignity. We have many instances in the gospels where Jesus called people by name and the response was immediate. And He calls us by name, and what a privilege is ours to share this awareness of identity with one another, and especially our senior citizens. Many of us have the opportunity of contacting them, and our contacts take on many forms; from serving coffee; providing entertainment, and being a friend and interested listener. All of them are useful and serve a purpose; all our collective efforts and talents are needed as we deal with the elderly person and seek to bring happiness and meaning into his life. But in the mass organization of our present day society, let us not lose sight of the "individual person" and his "individual needs."

* * *

February is a good month to visit senior citizens in nursing homes and hospitals. It can be a lonely time of year for the elderly if the weather is dull and no one comes.

PRAYER

O God, enable me this very day to put my love into action:
To outreach with forgiveness to any I have hurt;
To show compassion to any who can use my strength;
To witness to the Christian faith as I know it.

Deliver me from all pretence.
Deliver me from all pettiness.
Deliver me from all foolish pride.

Let no opportunity surprise me, and pass, untaken.
Let no one live in loneliness that I can relieve.
Let no one find it hard to carry on, because of my criticism.

I bless you for countless fine men and women who serve you:
For all the good homes there are, good neighbours;
For devoted doctors and nurses and teachers;
For dedicated bishops, priests and pastors.

I ask your special bessing on
Those who have to do dangerous work today;
Those who have to make far-reaching decisions;
Those who bear the loneliness of the highest positions of trust in our land.

Let me live worthy of a place in such glorious company.

Amen.

(Reprinted with permission from *A Woman's Book of Prayers* by Rita Snowden, Fontana Books, Collins Publishers, Toronto.)

THE PROGRESS OF PEOPLES

by BARBARA WARD

This is the fourth of a series of articles in which the author will try to answer the reader's question, "What can I do to help make this present moment in history a starting point toward a better tomorrow?"

#4 — Waste of world's wealth in arms requires super-powers' detente

Today, we confront the curious fact that many people in the Atlantic world talk about the "drain" and "waste" of economic assistance programs which are not much above $6 billion a year. Yet they swallow, without any apparent trouble, the annual arms figure of some $150 billions a year spent by all developed governments, including the Communist States. The United States, with $80 billions a year, is the largest absolute spender. But in terms of percentage of national income — about ten per cent — the Soviet Union is in the same class, as far as can be estimated from incomplete statistics. Of the lesser powers, Britain and France are both in economic difficulties, yet use part of their national income on such expensive follies as hydrogen bombs they cannot afford.

The sums spent by the developed powers do not, of course, exhaust the terrible hemorrhage. Some developing countries spend much higher proportions of their pitifully small resources on arms. In most cases, this is because they are engaged in some ugly dispute over national frontiers. India and Pakistan, contesting Kashmir; Egypt and Israel, locked in Middle Eastern conflict, eat up resources that might be devoted to peaceful development if a solution to their quarrel could be worked out.

RUSSIAN AND AMERICAN POLICY

But this short column cannot discuss all the angers and griefs of our troubled world. What is at issue here is the policy of the developed powers, above all, of the so-called "super-powers", America and Russia. It is clear that if they can find means of working together towards a general detente, the major problem of world waste through the use of resources for destruction will be some way along the road to solution. Some of the lesser problems will also look rather less intractable.

This is no longer a wholly academic problem. In recent weeks, the two great powers have not only collaborated to secure a Non-Proliferation Treaty, they are feeling their way to talks on a limitation of their own missile programs.

Taking local and regional problems first, we can therefore ask some more hopeful questions. Could America and Russia go further than to use their joint influence to check local fighting — as they did over Kashmir in 1965 and in the Middle East in 1967? Could they agree through the United Nations, on forms of mediation and arbitration and on international policing and supervisory teams to oversee possible settlements?

Above all, could they improve a cut-off of arms deliveries to the smaller contestants who tend not to be arms producers themselves? At present, Great Power rivalry renders every dispute more lethal because if America refuses to send or sell arms, the appeal goes to Russia to provide them and vice versa. Thus, the super-powers envenom the very issues they need, in sheer self-interest, to calm and cure.

The fact that negotiations have opened in Paris to end the worst of all the local involvements — the terrible engagement in Vietnam — opens up at least the possibility that Russia and America can agree on the form of a compromise solution which both sides in Vietnam, dependent as they now are on Great Power support, may be brought to accept.

NO RATIONAL END TO ARMS RACE

Yet in spite of the cost of the Vietnam fighting, the most heavy spending flows from the direct confrontation of strength between the super-powers. Here it is "normal" to talk of $50 billions for the next stage of an anti-ballistic missile screen even though giant anti-missile lasers may make it before long as obsolete as are manned bombers today. To the arms race in this form there is no technological or rational end, since science renders every stage of defense obsolete almost as soon as it is introduced.

It follows that vast sums can be saved, now and in the future, provided both Great Powers agree to accept a political solution — for instance, controlled de-escalation — say, from four times "overkill" to only twice. Thus they might keep the balance of terror within limits which both sides can live with, while they work for the day when they accept for themselves the rational controls of international arbitration and supervision.

DE-ESCALATION NO LONGER A PIPEDREAM

This possibility of agreed de-escalation is no longer a pipedream. The cost of arms on both sides is pushing the super-powers toward some form of accommodation. It is not wholly fanciful to look for percentage reductions in the expenditure of arms over the next two or three years — say, a modest 10% cut on both sides.

If, in addition, the war in Vietnam is negotiated to a peace, one could envisage a fall of some $20 to $30 billions in America's arms budget by the early Seventies.

What then? The truth is that we do not know. And it is time to ask ourselves how, as taxpayers, we want such savings to be spent.

"Ye are my friends"

by MRS. A. H. McKAY

Dear Barbara:

I quite enjoyed your letter telling me of the work you are doing in your church visiting in New Zealand, and wondered if, perhaps, you might like to hear about one department of our programme — "Friendship and Service". This is a part of the work shared by all women — any one with a kindly smile, an understanding heart, a love of her Lord and people, a good listener and visitor. Of course there are mechanics too involving secretaries at various levels, but of that we shall not speak.

In our present study we learn "On the street where we live" the church is in Mission.

All our areas have newcomers and we visit them — remembering always not to be inquisitive but friendly and perhaps helpful in their adjustments to their new area. We acquaint them with the various activities of our church and let them tell us which would be of interest to them. Then we ask one member of the group of their choice to visit them, to call for them and to introduce them to the group. Don't think they all respond, but many do and we try — try — try again. Oh! yes, if someone is being moved away, we write to the area to which they are moving and alert our counterpart there of their arrival. How do we meet these newcomers? Sometimes from mail received, sometimes from being able to spot newcomers in our congregation. I go early each Sunday and where possible speak to them before the service, or afterwards — others do the same. Sometimes contacts are made by visiting the parents of new children in the Church school.

Another service in our local churches is letters and visits to shut-ins, the ill and the bereaved. Our secretary has for five years telephoned one lady each day as she is a semi-invalid and seldom out (four or five times a year). Frequently the lady says "I haven't spoken to a soul since you called yesterday." When the secretary is away, she drops this lady a post-card every day. Who receives the greater blessing?

Perhaps you would like a list of group activities participated in by the ladies:

1. Nursing Homes — periodic visits, treats taken in — a short service conducted, everyone visited, the Day of Prayer service taken in.
2. Hospital visits — as well as those made by our beloved Hospital visitor. One tip, always check with the nursing station whether a visit is advisable, and stay no longer than five minutes, be prepared to read Scripture or lead in a simple prayer.
3. Taking Nursing Home patients out by the day or for car drives, with or without tea.
4. Adopt families from inner city — hampers at Christmas, good used clothing gifts, Easter outfits and visits regularly.
5. One case of a Welfare cheque not arriving, a group, hearing of this, donated and provided groceries and other necessities until cheque arrived.
6. Co-operative service W.A. or Ladies Aid group provided money, W.M.S. purchased gifts and did visiting.
7. One group has W.M.S. meeting one month, next month breaks into groups and visits the elderly and shut-ins — also temporary relief by taking in meals to neighbours who are ill.
8. Assist in distribution of "Meals on Wheels".
9. Lend services to outside community activities, such as Children's Aid, Cancer Society, Red Cross, etc.
10. Sponsor — Explorers, C.G.I.T., Mother and Daughter Banquets; assist in Father and Son Banquets.
11. Assist in birthday parties at hospitals for chronically ill and homes.
12. One secretary of a group gather girls from neighbourhood to teach them knitting, sewing, painting, skills, etc.

Really, Barbara, these are but a few of the activities in which a warm-hearted Christian woman can participate but they will give you an idea of the scope of this department. Love comes from God and is given to us to bestow on our fellow-man.

Trust all are enjoying good health in your household.

As ever,
Dorothy

LUDHIANA

Christian Medical College and Hospital

by OLIVE SNOW*

WHERE IS THE HOSPITAL?

The Christian Medical College and Brown Memorial Hospital is in a large industrial city in the North of India called Ludhiana, about 200 miles north of Delhi, surrounded by villages. Hundreds of people come to our Hospital through its main gate every day, many from these villages and frequently in a farm truck drawn by a tractor.

Patients and their relatives coming in through this main gate are directed by many signs in two languages to the front entrance and to the Reception Desk where they are greeted by clerical staff who, while grappling with two telephones constantly ringing, will try and help them to find their next place by handing them over to one of our Hospital Guides. These are ladies of Ludhiana, wearing special uniform saris, whose job it is to show patients how to find the different offices, departments, etc. which look very bewildering to newcomers. The hospital itself is only about 12 years old as it was opened in 1957, three years after the first part of it was built. The buildings are very fine, but unfamiliar to simple village people who need encouragement anyway to come to hospital at all.

WHAT KIND OF DOCTORS ARE THERE?

As this is a teaching hospital it is necessary to have quite a number of doctors not only to heal, but to teach medical students how to heal and also how to show compassion and real care for the patients. Of the 110 doctors who are teachers, less than a quarter are from overseas, the rest are from India. One of these, Dr. Naomi Vettath, is a married doctor, one of our own graduates and a very fine Christian, coming from the South of India from the State of Kerala which has more Christians in it than in any other state in India. She has been teachting students in the Pharmacology Department, has three children and has gone with her husband to a new mission hospital near her own home. She has been training medical students really before they come to hospital for their clinical work. She is one of many of our own graduates who are now on the staff here or have gone to other hospitals in other parts of India.

Dr. Donald Wysham, from U.S.A., has done very valuable work in the hospital especially with

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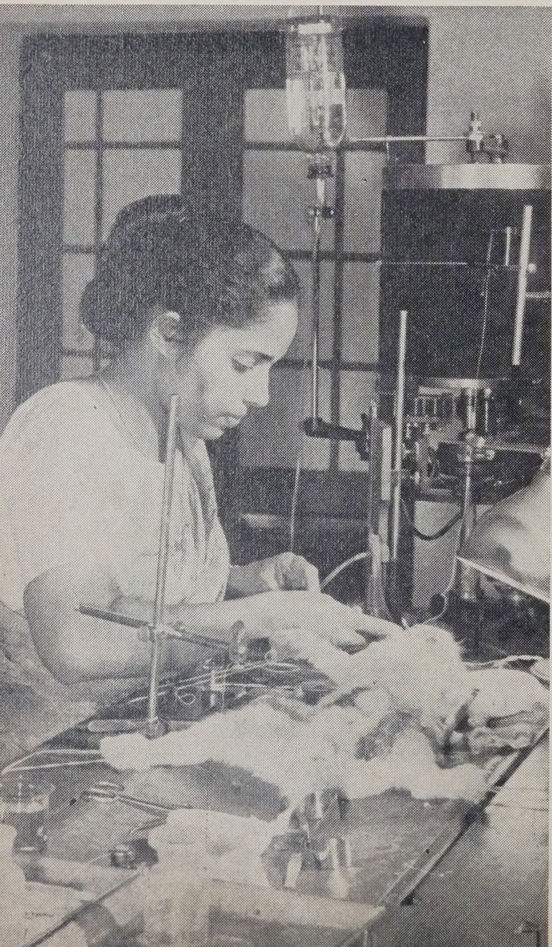
*Miss Snow served in Ludhiana as a secretary.

MEDICAL
COLLEGE
LUDHIANA

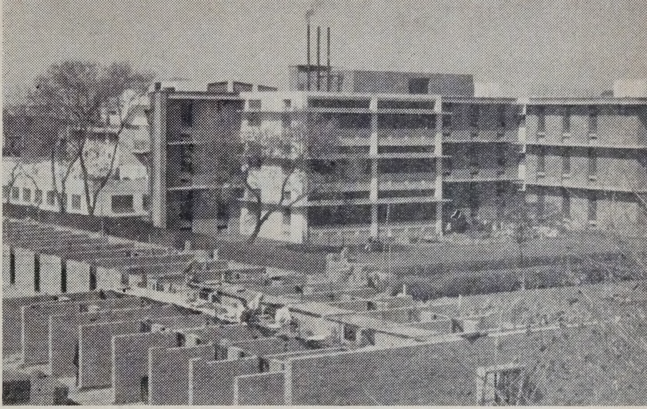
View of the Main College Gate — students on their way to the Hospital for clinical classes.

The reception desk in the

Dr. G. V. Hartman, radiologist (right) and Miss M. Howard, radiographer, giving cobalt therapy to a patient.



Dr. Naomi Vettath, Assistant Professor of Pharmacology, doing research on a rabbit.



The new hospital opened in 1957 has 366 beds, 4 operating theatres, a special chest surgical unit, and a cobalt therapy section.

heart cases. From many parts of the Punjab patients came to him seeking his advice and help and appreciating his care and interest. He is the son of missionary parents.

WHAT ABOUT NURSES?

As there are about 300 medical students being trained, so there are about the same number of nurses being trained. All the sister tutors are Indian except one from New Zealand. A very nice nurses' hostel has been built recently with funds from overseas. We have been grateful to Canada for sending us some of their sisters to help us, and now trained nurses from our hospital are going to Canada. We hope, however, that this is only for a short time and that they will return to us.

IS ANY OTHER TRAINING GIVEN?

Yes, indeed. Laboratory technicians, physiotherapists and radiographers are trained in our hospital.

We are very blessed in having a cobalt therapy unit which is proving valuable for cases of cancer. An Indian is now in charge of the Radiographers' school.

WHAT OF THE FUTURE?

As we celebrate the 75th anniversary of the founding of our Medical College this month, we shall have much for which to thank God. Not only have doctors and nurses been trained in our college and hospital over these years, but we have sent to mission and other hospitals Christian men and women who have shown in their way of work, a true witness to Jesus Christ, sometimes in very difficult circumstances. They have been people who can be relied upon to care for and have compassion for their patients.

Our aim is that more and more Indian doctors and nurses will serve in our hospital so that those of us from the West may leave the work of this college and hospital in reliable and dedicated hands, knowing that the Christian witness will be maintained by our Indian colleagues.

A CHRISTIAN FUNERAL

by S. O. McENTYRE

To me the Christian funeral is a way of remembering:

We REMEMBER
the deceased; we honour his name, his memory.

We REMEMBER
those who mourn; we lend comfort and support to the bereaved in the hour of their loss.

We REMEMBER
the One who is God of the living and the dead; we reverence His sovereign power,

REMEMBERING
that His will is love; and that His presence is strength and peace.

We REMEMBER
the admonition of St. Paul: — "The truth is that we neither live nor die as self-contained units. At every turn life links us to God, and when we die we come face to face with Him. In life and in death we are in the hands of God. Christ lived and died that He might be the Lord in both life and death." Rom. 14:8. N.E.B.

And in this light from Holy Scripture we remember ourselves; we measure the worth of our living in order that we may dedicate the remainder of our lives to those spiritual truths which death will not destroy.

Death rarely is convenient; seldom does its coming find those involved prepared. And yet we need to have a basic understanding of death and the function of the Christian funeral.

WHAT IS DEATH

The New Testament does not regard death in and of itself as being of utmost importance. In the natural course of events it is to be expected. The mature Christian, therefore, does not cling compulsively to life. He sees life as a gift: the space of time in which he can become something in the grace of God. In the normal course of events the body ages, like a machine, it begins to wear out; in the grace of God we outlive our bodies. This is because the gift of God through Jesus Christ is Life; His life enhances and intensifies our present life and extends beyond this life into the next.

The Christian participates in the universal aspect of physical death. But he does not experience spiritual death, which the New Testament regards as an unrelieved tragedy; ultimate separation from the life-giving God. This is the death to be feared. And, of course, the remedy for the defilement of our sins is to be found in the life which God reveals in Jesus Christ.

SORROW

The Christian sorrows not as those who have no hope. This is not to deny sorrow, grief, a sense of loss, the pain of loneliness, or any of the singular burdens the bereaved are left to face. Tragic, untimely deaths cannot help but come as a shock even as the anticipated death of a loved one can shock. Christians, simply because they are Christian are not shielded from the terrible realities which death sometimes brings. But the Christian funeral service is held within the context of faith, hope and love. These are not empty words. God Himself fills them with meaning. By the indwelling Spirit of Christ He becomes the power unto salvation and healing in such a situation. God Himself becomes the one great Reality sustaining and comforting.

THE FUNERAL

There are two principles that can guide us in considering a Christian funeral:

1. *The Funeral Should Be Christian.*

Because the funeral is essentially a worship service, personal eulogies are carefully measured and civil honours by organizations to which the deceased belonged are made prior to the service proper. (Usually the evening before the funeral.) The service thus focuses on the God who reveals Himself graciously in Jesus Christ. Into Christ the deceased was baptized and sustained through his years unto life eternal. In Christ the deceased now awaits the glorious resurrection of the dead. Let the minister bring this ministry in his own way.

2. *Honour the departed without spectacle and extravagance.*

The personal worth of the deceased is not enhanced by excessive expenditure. It may signify only the vanity or the sub-conscious guilt feelings of the next-of-kin and/or an ostentatious funeral director. In a period of deep emotional stress a person's sense of values can become twisted and false. The memory of the deceased is honoured only when Christian principles are honoured. Let simplicity and grace mark the funeral arrangements. The custom of draping the casket is desirable for it symbolizes the equality of all men before God.

BURIAL OR CREMATION

Many ask the question: "Should I be buried as my ancestors were? Or should I consider Cremation?" Consider the ancient words of Scripture. "Earth to earth, ashes to ashes, dust to dust" in this light. After death, all that remains mortal must be disposed of in a fitting manner according to circumstances as well as preference. The method is entirely a matter of personal choice.

From a Christian point of view there is no reason to focus undue attention to the body of the deceased and to the means of disposal. Whether cremated, buried in earth or at sea, the remains of the dead return to the elemental state. The means of this return is incidental.

At the burial service we commit the body to whatever form of burial it may be, but the spirit (soul) of the deceased is, in the context of Christian faith, commended to Almighty God in the "sure and certain hope of the Resurrection unto eternal life, through our Lord Jesus Christ." The resurrection of the body does not depend upon the method by which a body is disposed of, but rather the resurrection of the body depends upon the mighty power of God in Jesus Christ.

THE WILL

It is my opinion that many Christians need to consider more seriously the matter of preparing their Will. To die intestate is to do a great disservice to those you leave behind. To make a Will in your lifetime is to have regard for those who must take up your responsibilities when you are no longer with them. It is in your Will that you can lay down reasonable guidelines for fitting funeral arrangements according to your means, having regard for those who remain.

And if it should be that you are financially able, you ought to consider in your Will a bequest to the ongoing work of Christ's Kingdom. The mission of Christ's Church ought to be the great passion of the Christian believer in life and it can extend past his death.

"We neither live nor die as self-contained units. At every turn life links us to God, and when we die we come face to face with Him. In life or death we are in the hands of God. Christ lived and died that He might be the Lord in both life and death." Rom. 14:8. N.E.B.

My purpose in coming to Canada

by S. K. SINGH

Since I had been teaching in the Helen MacDonald Memorial Higher Secondary School for the past 25 years I needed some change to brighten up and refresh my ideas and to widen my knowledge and to know more about the activities of the schools in the other parts of the world. Living in the same place and atmosphere, doing the same kind of things every day and working with the same people do not give us new ideas and vision to make much progress. A change plays an important role in the life of a person. Besides this I wanted to do some study and observation to learn about different types of schools, different arrangements, supervision and management of day and residential schools, the different methods of teaching and the equipment which is used in the resource centres and their use. The invitation from the Women's Missionary Society in Canada made it possible for me to come here and do some study and observation.

VISIT IMPRESSIONS

I have visited many places in Ontario and some in Quebec. This country is far more advanced than our country in every respect. The buildings are nice and big, the roads are wide and clean and the arrangement for the traffic is very good. We do not see people starving, begging or dying on the sides of the roads or elsewhere. We do not see dogs and other animals wandering about on the roads and there are policemen to control the traffic everywhere. Everyone has a house to live in though some houses are better than others. We do not see broken huts anywhere.

In every house you have good stoves and other cooking equipment and you do not have to waste much time in cooking. You have washers and dryers for laundry, refrigerators for preserving your food, dish washers to wash dishes and things like that to help you in your household work. You do not have servants to do the household work as we have in India but here you do not need any servants to do the work. Your household work does not take much time.

You have swimming pools, parks and picnic grounds for the enjoyment of the people. The stores are marvellous and numerous. The system of buying, selling and paying the bills is really excellent. The articles are all labelled and the prices are marked and there is no question of bargaining. So much time and energy is saved.

The education for children is compulsory. It is really in practice not only in theory. All the children have to attend the schools. The children get free education. All the books and materials are supplied to them free of charge. There are resource centres in every school with good libraries, filmstrips and manuals, slides, tape recordings, pictures, transparencies, teaching models, concrete material, microscope slides, films, books, records, filmstrip viewer and record players, etc. The children are free to choose what they want to learn. If they wish to specialize in one particular line for some definite job they can do so. There are different kinds of schools such as traditional, open-concept, non-graded and vocational. There are schools for normal children as well as for emotionally-disturbed children, slow learners, mentally retarded children and others. You try to encourage children to go on by not failing them. Non-grading schools try to meet the need of every individual child and have a reporting device that communicates the progress of the individual. In this kind of school the pupils are allowed to progress at their own individual rate. Each pupil covers as much of an appropriate curriculum as he can during the year. At the beginning of the next term, he picks up where he left off and again works at his own speed. There are no promotions and no retentions. A slow learner may take four years to complete the work of three years but he does not repeat. An academically talented learner may complete the curriculum faster than he would in a graded school but he does not skip. If people want to work and earn money they have all kinds of chances and facilities and there is no question of unemployment.

There are homes for old and weak people where they get every kind of nursing care. There are old-age pensions for old people. There are special hospitals for people who cannot pay the big bills of the hospitals.

In all the different types of schools the children have more chances to learn than they have in India. More individual attention is paid, and the children are not as dependent on the teachers. They mostly work on their own but the teachers are there to help them. Where they have team teaching there are more teachers to help the students. In India the children have to pass in each and every subject that they take especially in High School and if they fail in one they have to repeat the whole year and take all those subjects again. Here they do not do that. They do not fail the children here anymore. If a child finishes the course in some subjects and does not finish in others, then he continues only those subjects which he has not completed and leaves the rest. This gives the children initiative to do the things they like and leave the rest. Here they have chances for the slow learners to accomplish some things and prepare themselves to take some vocational training and stand on their own feet.

I like this system very much but this is not applicable to our schools in India. We have to abide by the rules and regulations of the government and unless the government changes the rules, we are helpless. We can have some of these materials for our resource centre and make our children more independent by using these materials and make them work independently. The teachers will be there to help them.

In Canada there are summer courses and night schools for students who work in the daytime. They can take different courses and get more degrees. There are summer camps for children and teenagers who can go and enjoy themselves and learn many things. Thus they use their holidays in learning things as well as enjoying themselves. There are many Churches here where people can go and worship. We do not have as many facilities for our children and grown-ups in India.

After spending all these months in Canada in study and observation I have acquired a wide knowledge

In December 1968 the Management Committee of the Helen MacDonald School in Jhansi, India, accepted the invitation of the Women's Missionary Society, W.D., to their Principal Miss S. K. Singh, to come to Canada to observe in various educational institutions and to confer with educational people about development in secondary education. Miss Singh arrived in July 1969. She visited schools suggested by leading educationalists. The aim was to have her see some progressive methods, particularly in caring for the individual child. During the six months in Canada, she was entertained by many members of the Society.

of the educational system of this country. Many of the things are not applicable to my school in India but I can have some of the things there which are mentioned below.

1) I can give more advice and suggestions to the staff members.
2) I can draw the attention of the staff members to worthwhile magazine articles.
3) I can provide a resource centre with more books and magazines and other equipment that will be helpful to the staff.
4) I can have brief sessions with the staff for the purposes of sharing ideas and give teachers the opportunity to demonstrate or observe other teachers.
5) I can try to make the teacher realize the need of each individual if necessary. She should know the ability and weakness of each individual child. She should keep in mind that she is preparing a child to be a mature adult who can stand confidently, participate fully and learn continuously in this world. She is also preparing a child to have an ability to recognize and choose from a wide variety of alternatives and to accept fully, the consequences of and responsibility for her actions and ability to adapt to changing conditions.
6) I can advise the teacher to give opportunity to the pupils to do individual or group research in various topics.
7) I can provide teachers with the opportunity to show and develop leadership.
8) I can have in-service training for the staff members either in our school or allow them to attend these in other schools.

By doing all these we can raise the standard of our school academically and spiritually. May God give me the strength to do what He wants me to do when I return to India.

* * *

Letter

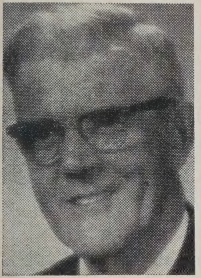
In the January issue the article by Mary Peckover was very meaningful for me. I can see myself graphically, in this case, "the square," and how God's love can "round me out."

The letter "The Old Status-Quo" echoed many of my thoughts. If we, as Christ's Church are to be missionaries of His "Love", this must take top "priority". Sometimes I feel too many things get in the way — such as at meetings money is a prime target to discuss then structure and officers; not enough time is taken in talking of how God has actually worked in our lives this week and where is our "Growing Edge" in the Christian Faith. Everyone should have a goal and my goal for our group is that this year 1970 we might take the "inward journey" in order that we might make the "outward journey" as a true Christian Community wishing to share with others the joy of true freedom in Christ, free to be honest with ourselves and others (as Mrs. Cowan of Galt was).

—Miss Barbara Hillis

* * *

NATIONAL STAFF NEWS


Mr. Kristensen

Mrs. Kristensen

It is with great pleasure that we announce the appointment of MR. AND MRS. OLUF KRISTENSEN as house parents of the Presbyterian Fellowship House in Prince Albert. Mr. Kristensen was born and educated in Denmark. He came to Canada in 1928 and took up farming at Dixonville, in the Peace River. Mrs. Kristensen, the former Almeda Hincks, was born in Priceville, Ontario. She took her nurse's training at the Toronto Western Hospital, following which she graduated in Public Health Nursing from the University of Toronto School of Nursing. She worked for the Victorian Order of Nurses in Toronto for five years, then entered The Missionary and Deaconess Training School (now Ewart College) in 1942, graduating from there in the spring of 1944. Upon graduation she was appointed by the General Board of Missions to work in the Dixonville area. Mr. and Mrs. Kristensen were married in 1946, the same year in which Mr. Kristensen became Clerk of Session of Strang Presbyterian Church in Dixonville. Over the years both Mr. and Mrs. Kristensen have given strong support to the work of Strang Church and the Presbyterian Church in the Peace River district. They have three children: Mary, who is working on her M.A. at the University of Calgary; Brian, who is following in his father's footstep as a farmer; and Jim, who is finishing his senior matriculation in the Peace River.

We thank God for providing Mr. and Mrs. Kristensen for this important ministry and pray His blessing upon them and upon the young people with who they will live and work.

Your Prayers are asked

— For Miss Lillian Reay as she carries out her programme of visitation among senior citizens in nursing homes in East Toronto, that she may be encouraged in her ministry and be enabled to help to meet the needs of those to whom she ministers.

— That the women of our Church may recognize the opportunity for Christian service that is theirs in visiting and befriending our senior citizens, whether in their own homes or in nursing homes and hospitals, many of whom are lonely because of the lack or the neglect of friends and relatives.

— For all new officers in local groups and Presbyterials that they may see their new responsibilities as opportunities for service and use them to help others to share more fully in Christ's Mission.

— For all who plan for Synodical Annual Meetings that all plans made may develop into meetings which will lead to greater commitment to Christ's Service by those who attend.

— Miss Pauline Brown who will soon be completing her short furlough in Canada. She will return to the Bhil field mid-March.

— Miss Beatrice Scott as she completes her furlough from India. She will be returning to work in India in April 1970.

— For Miss Mavis Hyndman. We give thanks to God for the successful recovery from surgery and pray that her strength may be restored for her task in Japan in this year of Expo.

— For Mrs. Ted Ellis (formerly Miss Marilyn Bruce) as she begins a new life in Taiwan.

— For the Overseas Students:—Miss Anna Cheng (Taiwan), studying in Richmond, Virginia; Miss Ella George (Nigeria) studying in Ewart College; Miss Noreen Tyman (Guyana) as she begins field work after a short course at Ewart College.

— For Miss S. K. Singh as she returns to Jhansi, India and her work as Principal of the Helen MacDonald Memorial School for Girls. Pray that she may be given the strength and encouragement to put into practice what she learned in Canada.

THE WMS AT WORK

"Get Acquainted" Meeting At Knox Church, Vernon

"Are we involved?" asked the letters sent to all members of Knox congregation, Vernon, B.C., inviting them to the Sunday morning Thank Offering Service. At the bottom was a cartoon of angels suggesting one should give to the WMS instead of having his estate eaten up by taxes. The Rev. Howard Kerr was moderator of the panel which discussed our Church's involvement with the Canadian Indian. Mrs. Kerr told about the Birtle and Cecelia Jeffrey schools, and Mrs. George Boer spoke about Fellowship House at Kenora. The inner City work in Winnipeg was Mrs. George Morrow's topic and Mrs. John McCulloch showed how Indians in the Okanagan-Vernon area — and elsewhere contribute to our National life. The Choir sang "The Huron Carol". Copies of the October *Glad Tidings,* from which most of the material had been taken, were given to non-subscribers. "A Latest Model" welcomed all to the Church hall where refreshments were served. A "follow up" was held two weeks later when three Indian Canadians were guests at an informal get-together in the Church Hall and Knox members learned something of the philosophy, history and present day life of the Okanagan and Shuswap Indians. More such get-acquainted meetings in the near future are hoped for.

Group Visits Shut-Ins

The Marie Douglas Evening Group, Burnaby, B.C. innovated a thoughtful idea at their October meeting, when they met at the regular time for prayer, then went out in ones and twos to visit elderly and shut-in members of the congregation. At 9:30 they returned to the church lounge for a short business meeting over their tea. At the December meeting they met for an hour the evening before and packed boxes of homemade candy and baking to take with them the next evening for a similar venture. All members reported they felt most recompensed for the effort by the sincere joy expressed by those visited.

Workshop in Peace River Very Helpful

A one-day Christian Education Workshop was conducted by Peace River Presbytery and Presbyterial in Forbes Presbyterian Church, Grande Prairie, on November 22. Participating were leaders and teachers from Blueberry Mountain, Dawson Creek, Fort St. John, Wanham and Grande Prairie. The programme was varied, and the experience most helpful. There was more information decimated on how to teach in a Christian Church School than can be used in many weeks.

From Canada to Zambia

Mr. and Mrs. Robert Proudfoot and family of First Church, Edmonton, will spend the next two years in Zambia. Mr. Proudfoot, as Deputy Director of Technology at the Zambia Institute of Technology, will assist in setting up a technological institution at Kitwe in the heart of the world's largest copper ore deposit. Mrs. Proudfoot has been very active in children's work and the church school of First Church.

Newslette

Scott WMS group of St. John's Church, Toronto celebrated its eightieth anniversary in November, and welcomed visitors from many neighbouring churches and auxiliaries. President Miss E. Luzetta McClelland was guest speaker.

OFFICERS' CORNER

SYNODICAL and PRESBYTERIAL OFFICERS, and LOCAL GROUP PRESIDENTS:

What's the address of your Regional Secretary? Where's the Superior Presbyterial? How many Life Memberships were given last year throughout the Western Division? Where's Miss Rose Chambers working now? What W.M.S. (W.D.) personnel are on the staff of Tyndale House? Tyndale House? You *know* — the — but *do* you know?

For the latest 1968 information about the doings and workings, the comings and the goings, the ups and the downs of the W.M.S. (W.D.), have you consulted the "Blue Book" — the 54th Annual Report of the Society — which came to you last fall? You've read it? Good! Have you passed along information from it to your group, to your co-workers in Synodical and/or Presbyterial? They may not have noticed something that you think is important. Better still — have you loaned your Blue Book to members of your local group? They don't receive it, you know. They can, of course, obtain it for 50c from the W.M.S. Book Room. At any rate, don't let it sit on a shelf gathering dust, or lie forgotten in a desk.

SYNODICALS, PRESBYTERIALS, LOCAL GROUPS:

Are you experimenting with name changes, with different forms of meetings, with things that can revolutionize the structure and work of your Group, your Presbyterial, your Synodical — *and,* in the long run, YOUR Society? Page 12 of the 1968 "Blue Book" tells you what it is.

THE CHURCH IN THE WORLD

Rhodesia Under Fire

Rhodesia and the great powers came under fire at a meeting of the Central Committee of the World Council of Churches here.

A report from the Commission of the Churches on International Affairs (CCIA) said the new constitution of Rhodesia must be regarded as "merely continuing a course of human injustice which the Christian conscience must reject".

Women's "Least Coin" Fund To Aid 57 Projects

Officers of the East Asia Christian Conference have approved allocations totalling US$66,800 to be made this year to 57 projects on all six continents. The funds have been contributed by Christian women in many countries who give to the Fellowship of the Least Coin.

The major part of the money is spent on evangelism and relief while some goes to provide international Christian experiences for church women. Assistance for the handicapped, the blind and crippled is a major concern.

The planning committee of the Asian Church Women's Conference, composed of women from 14 different countries, recommends how the funds will be spent. Mrs. Rathie Selvaratnem of Ceylon is chairman, as well as being secretary of the Least Coin Fund.

Since the first allocations were made through the EACC and the Fellowship 10 years ago, some 220 projects in various parts of the world have received contributions totalling over US$433,000. Among the projects which will receive funds are urban-industrial missions in five continents, Nigeria-Biafra relief, a marriage guidance and family life institute in the Pacific, Bible workshops in Latin America.

"The Fellowship of the Least Coin" was endorsed by the Women's Inter-Church Council of Canada last summer (see **Glad Tidings,** June 1969).

"New Money" For Black Projects

The General Board of the National Council of Churches (USA) has asked its 33 member denominations to join in raising immediately no less than $500,000 of "new money" for the economic development of black communities. The board also authorized the preparation of a plan to raise "tens of millions of dollars" to be used for loans and grants to disadvantaged groups. Part of the $500,000 is to be used to finance five regional conferences for black churchmen designed to promote the development of new programmes to meet both urban and rural problems.

The general Board action followed by less than two weeks a similar step by the Special Convention of the Episcopal Church which approved a grant of $200,000 to the

National Committee of Black Churchmen.

Communicators Urge Co-operative Efforts

Church-related writers and broadcasters in the Pacific area have recommended the formation of Christian Communications Commissions by the Pacific Conference of Churches and the churches in Papua-New Guinea and the British Solomon Islands. They also asked that a "communications organizer" be employed to work closely with these two groups.

South African Groups To Study Christianity

Six commissions composed of experts in economics, education, law, politics and society have been named by the South African Council of Churches to spell out the implications of the theological message issued by the council a year ago.

The message, one of the most challenging indictments of apartheid ever to appear in South Africa, branded the concept of racial separation "truly hostile to Christianity".

A number of non-Christians have agreed to serve on the commissions. Three groups based in the Johannesburg area will consider the Church, education and the law. Groups in Cape Town will deal with economics and politics. And a social commission is based in Durban.

The entire project, officially known as the "Study Project on Christianity in Apartheid Society", is co-sponsored by the Christian Institute of Southern Africa.

It is hoped that the commissions will avoid the production of mere academic reports, and will undertake "a hard-headed and realistic assessment of the possibilities of change and the methods of achieving change in South Africa", said Mr. Peter Randall, director of the project.

Of the 140 people named as commission members or consultants, more than one-third are under 40 and some are among the brightest and ablest younger people in the universities and professions, according to Mr. Randall. He termed it "the most representative group of South Africans ever brought together to study our country's problems".

Nigeria Christian Council Asks Key Role For Red Cross

The Commission on Relief and Rehabilitation of the Christian Council of Nigeria (CCN) has called on the government of the Federal Republic to give the Nigerian Red Cross the job of co-ordinating relief to civilian victims of the present conflict and permit voluntary agencies to function under its leadership.

Since the rehabilitation of members of the armed forces and civilians and reconstruction of the economy will be a tremendous task requiring at least £600 million, the

CCN suggested it would be in the best interests of the country for government agencies to concentrate on marshalling these enormous sums. The CCN as an indigenous organization said it was also committed not only to relief but to the rehabilitation of Nigerians of all or no religious persuasion who have suffered in the war.

Medical Service To Nigerian Rivers State

A "floating doctor service" operating from two large houseboats and two fast ambulance boats and ministering to a half-million people along the Niger Delta in Nigeria's Rivers State is being launched by the Lutheran World Federation.

The 7,000-square mile Rivers State was part of the Eastern Region of Nigeria, which came under control of the Federal Republic in May 1968. Death and departure from the area have cut the population from 1.5 million to half that figure.

The medical boats will visit the delta villages regularly, and dispensaries will be established in as many villages as possible.

Christian Agencies Serving Seamen To Form New Association

The closing of the Suez Canal which led to the building of giant tankers, and the use of container ships which simplify and speed up the unloading of cargo have brought a near-revolution in the life of seamen.

Seamen now spend 80% of their lives aboard ship in contrast to former days when they were at sea 40% of the time and in port 60%. This has widespread implications for family life and communication, the seaman's mental health, cultural life and educational needs, it was reported.

These facts about the shipping industry and those who serve it came to light at the first ecumenical meeting of representatives of 52 international and national voluntary Christian organizations serving seamen in 16 nations. The consultation was co-sponsored by the Division of World Mission and Evangelism of the World Council of Churches, a Roman Catholic and several Protestant missions to seamen.

A comprehensive survey of activities carried on by Christian groups at 340 installations around the globe showed the need for more residential quarters for change-over crews, aid to wives, cultural activities on shore, vocational guidance and education for advancement, as well as co-operation by local service agencies.

A plea was made that seamen, who are often disenfranchized in their own countries due to absence, should be treated as citizens of every country which they visit while on duty.

"Some people may think this is much too visionary", Dr. Kitagawa of Japan said, "but economically and technologically we are one world. The existing structure of the international community needs to adjust to this reality."

MUNSHI

"Wot's in a Name?"

"Mom, what's a woman's name with the meaning 'peace'?" asked J.P. reflectively, biting the end of his pencil and concentrating on the "Herald's" crossword puzzle. "The third letter is 'e'."

"Try 'Irene'," I advised from my pile of paper slips.

"It doesn't fit. The word has nine letters."

"Peace — nine letters. Oh, no! Don't tell me! It can't be my second name. No — it has just eight."

"Do all names mean something?" asked J.P.

"Not all — but a good many do. Take yours — J.P. — John Peter — John, 'God's gracious gift,' and Peter, 'a rock'."

"What about Dad's — S.P.?"

"We-e-ell, your Dad's name is a little different. His second name is a family name. I suppose it once had a meaning — but that's long since disappeared. And his first name—."

"Let's leave my names out of it," advised S.P., a little heavily, from the doorway. "What's the discussion about?"

"Names. J.P. wants a woman's name with the meaning 'peace' in it for his puzzle — nine letters."

"It would be more to the point if J.P. did his Math homework. And what are all those pieces of paper you have?"

"Names. Nan and the Evening Auxiliary Executive are coming over in a few minutes to look them over. You remember that Ginny said that it was agreed at Council Annual last spring that certain things like names, and length of terms of office, and things like that, could be changed perhaps — and they asked us to experiment. So — seeing that I'm Home Helpers' Secretary — last night I took a straw vote and had each one at the meeting write down a new name for Home Helpers."

"Looks more like a paper chase," commented S.P. "What's wrong with the name 'Home Helpers'? They stay at home, I gather, but don't they give donations or fees or something — which certainly must help the cause."

"Well, you remember what Phem Balmain thought when I asked her to be a Home Helper. She thought I wanted her to go and help some sick person in the congregation, cleaning house and cooking . . . J.P., you can stop smiling," I added, remembering the fate of the muffins.*

"I can't see how Phem, large as her heart is, would have time for that — but, you know, it wouldn't be a bad idea if your group had a task force for that purpose — husbands included. So a Home Helper doesn't do that?"

---

*June, 1968.

"No — well, yes — well, not exactly. But you can see how misleading the name can be."

"And what suggestions did you get? As a mere man, perhaps I can stand off and give an unbiased opinion."

" 'Associate Members'. Oh, that name's been used, but it didn't catch on."

"No soul," concluded S.P.

" 'Missionary Aides'."

"But that's what you're all supposed to be, isn't it? 'Who shall be first in the —.' "

"Oh, I didn't say we would pick that one. Here's a different one — initials T.A.P.S. — 'They also participate and serve.' "

"And 'take away pounds sensibly'," said S.P. solemnly, a smile growing in his eyes and threatening to spill over. "People will think you're holding fitness classes."

"Oh, S.P., it's just as well you're not on the committee. You think of too many angles."

"Tum-te-tum! Tum-te-tum!—Or too many things that initials stand for. While you're about it, why don't you change the name of the Society. Drop 'Women's'. Drop 'Missionary'."

"Um — and put what in their place?"

"That will be for you and the rest to think about. There's the doorbell now — likely Nan and her committee. I'll let them in," offered S.P., retreating in good order. "Math, young man!"

"I have been doing it," J.P. assured me in an aggrieved tone, holding up his notebook for me to see.

"With angles, W, M, and S?" I asked, gathering up the slips.

* * *

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DARE TO RECONCILE: Settings for Creating Community by John Oliver Nelson	$1.50
SET FREE FOR OTHERS by Frederick K. Wentz	1.50
ADULT GUIDE on Reconciliation by Betty and Hunter Beckelhymer	.85
TEENAGE PACKET including high wall? low wall? no wall? by Ruth Cheney	2.00
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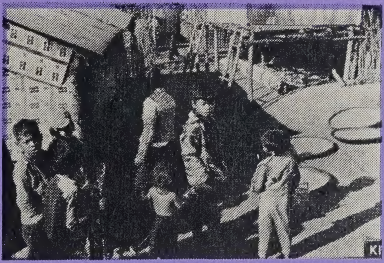
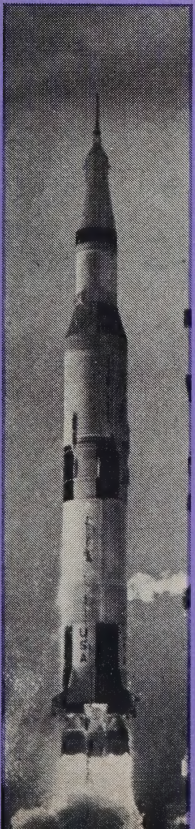
MARCH 1970

GLAD TIDINGS





GLAD TIDINGS

March 1970

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Helen C. Proudfoot, B.A.

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EASTER WORSHIP SERVICE

by THEODORE W. OLSON*

This worship service is not a formal order, nor is it keyed to the great liturgy of gladness prescribed for Easter. Rather it is intended as a supplement to such occasions, a focus for re-thinking the meaning of the Resurrection. For we do need re-thinking. References to the Cross abound on every page of the *Book of Praise;* but there are few aids in it or in our habitual modes of worship to help us understand why the normal mode of Christian worship should be Easter gladness.

LOVE GREW UP

(This worship requires three leaders, two of whom should sit together, facing slightly toward each other. They should be among the other worshippers. This service cannot easily be done by people sitting in pews. The third leader is a voice, marked "V" in the text, who reads from the Bible as indicated. This person should be seated away from the other two leaders.)

A: (Begins to sing "O Little Town of Bethlehem")

B: (Interrupting) Why are you singing that Christmas song? It's Easter-time, after all.

A: I never really know how to take Easter. Christmas is so much more comforting. Look at the way the whole *world* has taken Christmas to its heart. The promise of new life, a baby, the bringing of gifts — everybody can understand this, and respond to it.

B: But Easter?

A: Well . . . Easter is harder. The world certainly has a hard time relating to it; the most the world seems to be able to do is dress up, give flowers and talk about the Easter bunny. But that doesn't have much to do with Easter, does it?

---

*A Presbyterian minister, Mr. Olson is Assistant Professor of Social Science in York University, Toronto.

B: But what about *you?* What's *your* trouble with Easter?

A: (Pause) I'm not sure. But I think it's something like this: I know something about babies and gifts and love. But I don't know much about resurrection and immortality. Babies are real to me — and love is real. But immortality is just a word to me. When somebody says "resurrection", nothing happens to me. I know they're trying to say something important; but I — I guess Christmas is where I'm really at.

V: "For this cause came I into the world" (John 18:37)

A: What's that?

B: It's the Gospel. It says, "I didn't just come into the world — I came for a *reason."*

A: Of course that's *true.* It's very inspiring to think that Jesus came into the world — God stooping down to our level, so to speak — so that we could learn the importance of love and respect for other people and compassion for their needs. The whole tragedy of the Cross is that these truths were so unwelcome.

B: But isn't this leading us off the point? Easter is about the Resurrection.

A: That's just it, you see. The Resurrection means that despite the world's hatred, the teachings of Jesus live on for us: "Light is shining in the darkness," as the Gospel says, "and the darkness cannot put it out." (John 1:5)

B: Maybe *that's* your problem: the world likes Christmas: and the world makes it easy for us to love love. Love of a certain kind. But that love grew up. That love said "Follow me!" That's a different sort of love. And the world didn't like that at all.

A: But don't you see? The world couldn't put out that love. It rose again, as fresh and strong as the Easter lily itself. That love is immortal.

B: Then why aren't you happy at Easter-time?
(To all:) Let's sing one of the songs of the resurrection—a hymn whose refrain is the ancient shout of joy, "Hallelujah!": *Jesus Christ Is Risen Today,* No. 215 in the *Book of Praise.* (To the tune, "Easter Hymn", 7.7.7.7.)

(All sing)

B: Wait a minute! I think you're onto something. The *Book of Praise* has less than half as many hymns about the Resurrection as it does about either Christmas or the Crucifixion. And even here, in the Easter hymn we just sang, the real focus is not on the Resurrection at all. "He suffered, but now he's in the skies" — that's what it says.

A: You're right, I have a problem. But it seems to be one that I share with the rest of the Church. We all want to understand and believe in the Resurrection. But it just doesn't seem to be as important as things that are closer to our experience, like love and compassion. Easter — at least on the evidence of this hymn — skips from crucifixion to a statement about hope for the future; Jesus is *up* there instead of *down* there.

B: But surely that's not fair. The Gospels are unanimous about the empty tomb.

V: (Reads Matt. 28:5-6)

A: But what does that mean? Doesn't it mean what the song said: from the tomb to the skies?

B: Maybe that's what the song says; but the Gospel has more. Did you ever wonder why it's called "good news" if it just skips from crucifixion to hope in the future?

V: (Reads Luke 24:30-43)

A: I've always wondered about that section. I mean — why this emphasis on *food?*

B: Maybe our notions about the Resurrection are the problem. If we go on thinking that the Resurrection is really a set of ideas about something else, we'll never understand what it *is*.

A: Wait a *minute!* Neither of us is a theologian, you know!

B: Maybe it's not a matter of theology but of listening.

V: "This is my beloved Son. Hear ye him." (Mk. 9:7)

A: (Pause) I think we should pray. Why don't we start out the way the early Christians did?

A and B together:
CHRIST HAS DIED!
CHRIST IS RISEN!
CHRIST IS COMING AGAIN!

All:

CHRIST HAS DIED!
CHRIST IS RISEN!
CHRIST IS COMING AGAIN!

A: Let us pray.
Almighty God our Father, it is our own confusion that keeps us from fully taking part in this glad day. Your Son Jesus, our brother Jesus, is risen from the grave. Yet still we fear all that he overcame. Still we mistrust your power. Still we fail to take hold of your promises to us, made in Jesus Christ. In this hour, O God, take hold of us. Renew in us the life of your Son. And give us the gladness of the Resurrection.

B: I think I see something new. In the ancient service, after a prayer like this comes the declaration of God's pardon. It's only then that the people sing the Gloria. If it were only Christmas and the Crucifixion, we could not sing the Gloria.

A: I see: it's because the Resurrection is as factual as food that we can sing.

B: And that's why we continue the Lord's Supper. We eat in anticipation of His coming again. This is why the early Christians put all three proclamations together: He has died; he is risen; he will come again in power.

A: But this is so different from what we usually think! What's wrong with us?

B: I think it's because we don't think of God as doing real things. We think of God as *telling,* but not *doing.* If telling were all he did, or giving examples, then the Crucifixion would stand forever.

V: Pilate said, "So you are a king!" Jesus answered, " 'King' is your word. I was born and came into the world to bear witness to the truth. Those who are of the truth hear my voice." Pilate replied, "What is truth?"

B: So long as we're trying to bandy **ideas** with the world, there is doubt. But the Resurrection removes all doubt. We're not dealing with ideas or wishes, but with facts.

V: (reads Acts 5:29-32,41)

A: (To all:) Let us pray.
Help us, O God our Father, to connect together the events of Christmas and your mighty acts in raising Jesus from the dead. Help us to see his resurrection as the sure promise of our own resurrection. Change our fears into joy, as you destroyed the power of death and made him our living Lord.
Give us the confidence of those who know that as he came, so he faced death for us, rose for us and will come again in power for us. AMEN.

B: I'm so glad we talked about this. I used the expression before, about love growing up. I meant it about Jesus. But our love has to grow up, too, doesn't it? We're as safe as children playing house so long as we only talk religion and love, so long as we centre on our own ideas and feelings. But our love *can* grow up — it *must,* if we are to be brothers and sisters of the grown up Jesus. Big enough to die, but even more! Big enough to trust God for the Resurrection.

A: (To all:) Let's close together with No. 253 in the *Book of Praise,* stanzas 1 and 4, (to the tune "St. Theodulph" or some other joyful tune in 7.6.7.6.D. metre.)

B: (To all:) AMEN.

* * *

THE CHURCH IN THE HEART

Who builds a church within his heart
And takes it with him everywhere
Is holier far than he whose church
Is but a one-day house of prayer.

— Morris Abel Beer

Editorials

HAVE WE A FUTURE?

P. S. Ross and Partners, in their recent report, state that: "The Presbyterian Church has a proud heritage, a sound theology, and it is solidly based upon scripture. These are invaluable and necessary assets. But there must be a new openness, a willingness to experiment. In the modern, transient society of Canada today the Presbyterian Church will not survive as more than a minority sect if it has any illusion that it can minister only to faithful, traditional Presbyterians. It should be remembered that the membership of The Presbyterian Church in Canada today is only 62% traditional Presbyterian versus 38% of non-Presbyterian background. To survive as a vital faith the Presbyterian Church in Canada must provide a vital ministry that is capable of attracting persons of similar belief and with a similar mission."

Members of the Women's Missionary Society, as well as all other church members, need to be concerned about what the report reveals. It contains a wealth of information based on the answers of a number of questionnaires and surveys of communicants and adherents of our Church, as well as statistical information on what kind of people we Presbyterians are, economically, educationally, by age, and by geographical distribution.

We are compared to members of other denominations, and the report points out that the degree of imbalance between the young and old is more extreme in the Presbyterian Church than in any other communion in Canada. In the census figures of 1961, 4.5% stated that they were Presbyterians. The figure for the under 15 group, however, is 3.4%, while the 45 to 64 age group is 5.9%, and 65 and over is 8.3%.

Some of the weaknesses of our Church are described as: fear of change; lack of vision; too often Presbyterians before being Christians; no challenge to youth; inability to translate our theology into actual real life activity and help for our neighbours; and lack of concern for the mission of the Church.

There is certainly no doubt that the average communicant does not feel involved in the church at large. Almost 75% of those surveyed feel that the average communicant really has little voice in church affairs outside the local congregation, and a surprising number state that the 'average' communicant has little voice in church affairs inside local congregations.

Further evidence of a lack of involvement in the church at large is the fact that 87% of communicants and adherents responding to the formal questionnaire survey had never been involved with Presbytery, Synod, General Assembly, or General Assembly Boards and Committees. This group of non-involved persons included 98% of those under 30 years, 92% of single persons, 91% of women.

A very large percentage of Presbyterian communicants are not active in any church activity apart from services of worship. Yet the response to the questionnaires indicate that many would like to be involved.

Some Presbyterian Churches are doing exciting things, experimenting with such things as: unique ministries in their communities; unique utilization of facilities; successful youth services; new types of services involving talk-back, discussions, etc.; unique extension ministries; unique ministries of music; total congregational participation; more representative power structure; congregational long-range planning; and unique multi-purpose building planning.

P. S. Ross and Partners do not prescribe how individual congregations should proceed since each has different requirements and different opportunities, but they point out that there is no lack of opportunity anywhere. What is required is the proper attitude and desire, with which a congregation may discern what needs to be done.

It is recommended that congregations engage in self-appraisal and prepare for themselves a long-term plan (e.g. ten year), with emphasis on church program, facilities and financing.

There are recommendations that the Session, Board of Managers, and any other important policy committees be properly representative of the church membership, that there should be an elected term eldership; and that younger people should be much more involved in congregational government — session, board and planning committees.

Discussions revealed that most youth do not wish to establish separate youth activities, but rather want to work with older people. The church should be genuinely open to new ideas, says the report, not in a sense of 'catering' to youth but for the enrichment and strengthening of the total life of the Church.

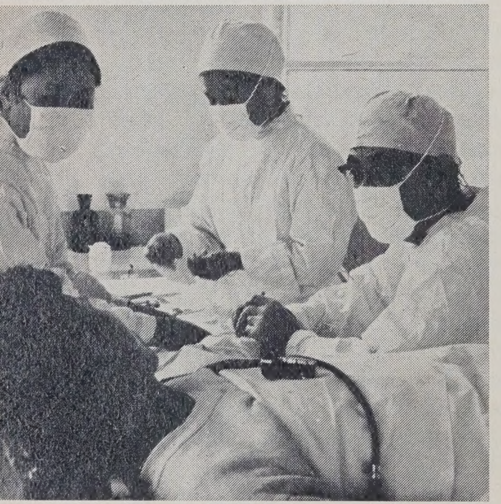
Do you believe that the Presbyterian Church in Canada has a future? What about the Women's Missionary Society? Does your women's group reflect some of the same weaknesses as the Church? Do you agree that some self-appraisal and long-term planning is urgently needed for survival? Perhaps each of us could start with ourselves. How open are we to the ideas of others in our group and in our congregation? As Dr. Wedel says in her article on page 23-25, "The horizons are widening. Let us move toward them with hope and joy!"—HCP.

CHINA

The article "Prayer Cobwebs over China" illustrates the importance of the prayers of Christians all over the world for the Chinese people.

* * *

Do you have comments on specific articles or features? Write and tell us about it. —H.C.P.



TAIWAN

The fight against leprosy on the beautiful isle

(Reprinted with permission from **World Leprosy News.**)

Top: Visiting patients in their homes helps to win the confidence of the family and to detect early cases. This TLRA worker writes down names and birthdates of family members. All will be examined.

Centre: The skills of Dr. Kazua Saikawa, a Japanese plastic surgeon turned medical missionary, have restored hands and feet to usefulness, remade noses, lifted sagging cheeks and grafted new eyebrows.

Bottom: A grandmother brings in her grandchild for examination. An intensive public education program has changed suspicion and fear to confidence and cooperation.

When 16th century Portuguese seamen first saw the lovely body of land off the mainland of China they called it Illha Formosa (beautiful isle). And the pioneer missionaries who came to Taiwan in the late 19th Century were also struck by its beauty. But as their ministry spread through the country they began to see evidences of an ugly disease that contrasted cruelly with the beauty of the land.

Because people with leprosy were neglected and mistreated, they became disfigured and mutilated. And because of their ugly mutilations and disabilities, they were shunned and ostracized, except by Christian missionaries. Dr. G. L. Mackay was one of the first to try to help leprosy sufferers despite the total lack of facilities for them. Later Dr. Gushue Taylor set up a leprosy outpatient clinic in the Mackay Memorial Hospital in Taipeh.

The first patients in that clinic line back in 1925 showed the results of years of neglect in the loss of feet and hands, and in badly disfigured faces. Most were too far advanced to be helped by medical treatment, but received love and compassion in abundance.

Today the picture has changed. In that same hospital, patients gather every Tuesday and Thursday at a door which bears the sign, Taipeh Special Skin Clinic. In the line may be a fisherman, business man, soldier, shopkeeper, taxi driver, beauty parlor operator, farmer, housewife, and school child. The big difference is that most have come for treatment before the disease has had time to make its terrible deforming inroads. And those who do have disabilities can be helped by surgery and physical therapy.

This modern approach to Taiwan's ancient affliction is the result of a co-operative effort started by Christian groups in Taiwan and supported by American Leprosy Missions. The Taiwan Leprosy Relief Association was set up in 1955 for the purpose of establishing an effective control program in all Taiwan through outpatient clinics, village and school surveys and early case detection. Churches, voluntary agencies and government were represented on the board. By the end of 1957 clinics had been opened in the Makung Hospital on Peng Hu (the Pescadores) in Tainan, Kaohsuing, Chia-yi and at the Mackay Memorial Hospital in Taipeh. Later clinic programs were started in Taichung, Changhua and Pingtung.

Today the eight TLRA skin clinics and the Happy Mount Leprosarium treat 2044 patients with a staff of 50, including doctors, nurses, laboratory technicians, physical therapists, evangelists and social workers. This new clinic approach has greatly facilitated the detection of new cases, one of TLRA's primary goals. For example, Dr. C. S. Chen of the Peng Hu Provincial Hospital says that the number of new cases reported increased from

12 in the year 1933 to 1945 — an average of one a year — to 150 in the years 1955 to 1960 — 30 a year.

The extensive public education program of TLRA so important in helping to bring in new cases, uses public meetings, promotional literature, posters prominently displayed in public places and letters sent to all pastors urging them to inform their congregations about the disease and the need for early treatment.

The dramatic change in attitude is apparent at all levels. When the Makung Skin Clinic was first opened in the Pescadores, Miss Margery Bly, the nurse in charge, had to overcome suspicion, fear, and resentment. Today she and her staff enjoy not only the confidence of patients and their families but that of business people and particularly the local doctors and personnel in the provincial hospital where the clinic is located.

By its regular leprosy courses, TLRA is extending its influence far beyond the limits of its own medical personnel. Students in Taiwan's medical colleges, as well as doctors and other medical workers in local and government hospitals attend these seminars. They learn about every aspect of modern leprosy management. Many have become so interested that they have organized teams to go out in the villages for case finding. As a consequence leprosy treatment has become a part of a number of general hospital's programs, another step towards the integration of leprosy into the mainstream of medicine.

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A MARCH GARDEN

As I look out on my garden today
And peer for the flowers all hidden away,
I think of the mystery that God doth provide,
That keeps my heart and my soul on His side.

For the earth is still brown, save for patches
of white,
And the skies are still grey with the passing
of night.
The birds in their search for shelter and food,
Have forgotten God's music that changes man's mood.

The March wind brings such chill to the air,
The trees keep reaching with branches still bare.
But He will not leave this cold winter's blight,
But come once again with Spring's magical sight.

— *Jean Edgar Stager*
Lorne Park, Ont.

(Mrs. Stager wrote this poem in preparation for opening the March meeting of their missionary group.)

PRAYER COBWEBS over China

(Reprinted with permission from "China's Millions.")

by LEONA FRANCES CHOY

Scene — Inner chambers of the principalities and powers of Darkness.
Characters — Top Level Tempter.
Strategy Angel — in charge of China Christian Annihilation Department.

STRATEGY ANGEL — You called for my report, Sir?

TOP LEVEL TEMPTER — So I did! There are rumors that you are failing in your efforts to eliminate the Christ-ones from China!

STRATEGY ANGEL — Oh, no! I have a plan . . .

TOP LEVEL TEMPTER — But there seem to be loopholes. You have let many believers slip through the borders before you let the Bamboo Curtain down.

STRATEGY ANGEL — Yes, but I meant to allow this. It was good for our publicity abroad.They do not constitute an effective opposition. I'll give them a little prosperity and safety, and they will forget!

TOP LEVEL TEMPTER — But they have already taught the Enemy's Way to their children. The children are growing up quickly, and many are going to study abroad. Remember, these Chinese have the seeds of scholars in their breasts.

STRATEGY ANGEL — Ah! That is precisely my secret weapon. Their love for knowledge, their sharp minds, and their acquired skills, will be the very thing to divert them from the Christ-Way! I have tempters in charge of them everywhere, in the labs and libraries all over the world!

TOP LEVEL TEMPTER — But you have let most of them study in Christian countries. How stupid!

STRATEGY ANGEL — Sir, I thought it would be better. If they studied in lands where the Enemy has no Light, they might delude themselves about having a responsibility to 'witness' or some such fantasy. In a so-called Christian land they will drift and backslide right into our laps!

TOP LEVEL TEMPTER — See to it then that they do not meet any people with burning hearts for the Christ-Way in those lands. Most of the nominal Christ-Ones are harmless to our program. But beware of those in whom our Enemy truly dwells and whom He controls.

(Strategy Angel edged restlessly toward the door)

TOP LEVEL TEMPTER — Let me counsel you, small head! If you let them meet even a few real believers, either Chinese or of the land in which they dwell our cause is lost! Above all, do not let them get together with each other to pray or read the Enemy's Sacred Book! Isolate them from other Christ-ones, and keep them busy with their secular study books!

STRATEGY ANGEL — Your words are heeded, honoured Sir. I will be more careful to instruct my under-tempters. A few of these Chinese students *have* been fellowshiping together, but I have confused the issue with social affairs, organizational competition, irregularity of attendance at meetings, and a watered-down kind of 'witness'. Have no fear, Sir. Any good thing I can quickly destroy from within and use it to our ends!

TOP LEVEL TEMPTER — You fool! You must not *ever* let them be reminded of their brothers in China, or of their responsibilities to spread the Christ-Way to other Chinese abroad. Give them success, high positions, money, security. Settle them down. Anything! *Do not let them pray!*

STRATEGY ANGEL — I have done as well as can be expected. But this is an area where our power diminishes. It is getting into the territory of the Enemy.

TOP LEVEL TEMPTER — You did reasonably well to get the foreign missionaries out of China. Most of them have been transferred to other lands, and their hearts are diverted. You have done extremely well to make Western Christians forget to pray for China all these years! They

N.B. We remind our readers of the Moderator's Call to Prayer for China and the Chinese People on Sunday, March 8, 1970.

talk about the 'closed door'. We have them under our control. That has decidedly reduced the stamina and witness of the Chinese Christians left behind in China . . . But you are losing your grip in the area of Chinese students!

STRATEGY ANGEL — Master-Tempter, honorable Sir! You *know* we are allowed to go only so far . . .

TOP LEVEL TEMPTER — Can't you see where this leads, you idiot? If these students and other Christ-ones pray, the Enemy moves His hand in the affairs of men! The believers in China will take more courage in their faith. They will win others to Him, in spite of political pressure and physical threats. There will be even more martyrs for His sake! We cannot afford that!

STRATEGY ANGEL — No, no! That would never do!

TOP LEVEL TEMPTER — And more — these Chinese young people would then feel that they should go all over the world among the millions of other Chinese and win them to the Christ-Way!

STRATEGY ANGEL — Terrible thought!

TOP LEVEL TEMPTER — Think this through, shallow-one. If there are more slip-ups on our part, or the Enemy forces our hand and lets China open to the world again, there will be Chinese Christ-ones ready to go back to the Mainland and spread all over China the Enemy's Way of Salvation from our power!

STRATEGY ANGEL — I must revise my plan — if it is not too late.

TOP LEVEL TEMPTER — Here! Blueprints for the final plan — one last zero-hour chance to win the day — "Prayer Cobwebs Over China"! Use every possible means, resort to our most subtle ways, to stop all prayer for China and for the millions of Chinese people abroad. Begin by throwing the magic powder of *forgetfulness* in the eyes of Old China missionaries. Drop a few potent drops of *complacency* in the cups of Western Christians at their missionary teas. Above all, fasten the blindfold of *unconcern* firmly over the eyes of Christian Chinese students all over the world. Remember Rule Number One! *Not even two or three must be allowed* to pray together. If they do, we fail! Do you hear me? We fail!

THE PROGRESS OF PEOPLES

by BARBARA WARD

This is the fifth of a series of articles in which the author will try to answer the reader's question, "What can I do to help make this present moment in history a starting point toward a better tomorrow?"

#5 — Looking Ahead: Will the Rich Tax Themselves to Help the Poor?

If, as the Sixties come to an end, the war in Vietnam is negotiated to a solution and, at the same time, America and Russia begin to reduce the cost of their frantic technological competition in nuclear arms, it is at least conceivable, that America's arms budget, running now at a level of some $80 billion a year, may decline by some $30 billions over the next few years.

Admittedly, this is speculation. The overt struggle in Vietnam and the pressures of Czechoslovakia reflect an unstable world balance of power with Great Powers on both sides resisting what they conceive to be dangerous extensions of rival influence. Yet the recent tentative steps towards Great Power agreement on a measure of de-escalation suggest that arms spending could stabilize and even fall.

FIRST IMPULSE: REDUCE TAXES

Any such potential release of resources from the purposes of destruction must in any case be considered seriously. If citizens have no views, if they have made no judgments in advance, the first and obvious consequence of a fall in arms spending will be a reduction of taxes. This pain and grief with which the members of Congress have increased taxation in 1968 are the measure of the speed and pleasure with which they would remit them in the wake of reduced spending on arms.

But is this obvious outcome good enough for Christian citizens? If we take the average American family income — some $7,500 — this year's 10% surcharge is about $75 for a two-child family. The moral problem which the remission of this sum (or any larger tax rebate) presents to each Christian family is basically a very simple one. Given that every family can think of a dozen desirable ways to spend or save the money for family purposes, is it absolutely certain that these desires should have priority over a number of public programs which can only be supported out of tax money?

WHAT PRIORITIES?

If, for instance, a family lives in a decent house in a reasonable pleasant neighborhood, what priority should it give to the task of rebuilding the hideously battered villages of Vietnam or replacing rat-ridden tenements in the American ghettoes?

If the family enjoys a good, high-protein diet, stuffed with meat and eggs and fresh fruit, what should it wish to spend on the diets of thousands in America who live below the level of proper nutrition or the millions in Asia who, without large investments in agriculture, may fall to the famine line in another decade?

If the children are attending good schools with competent teachers and excellent library services, what ought parents to feel about remedial spending for wretched drop-outs from run-down ghetto schools or about world-wide literacy campaigns needed to help millions of ignorant people to help themselves — in farming, in factories, in fact, in everything?

IN GOOD CONSCIENCE . . . WHAT TO DO?

We are not taught, on the whole, to do this kind of moral calculus. Certainly we are not taught to do it on a planetary scale. All our folklore teaches us to speak of the "tax-bite" — as though it alone were a painful form of spending and there were no "bite" in other expenditures. But as Christians we have to look beyond the folklore and ask ourselves the questions which confront the conscience of all whose material resources have gone way beyond the fundamental provision of their own necessities. It is the question that God in the Bible puts to the rich, to Dives, to the man who filled up his barns — even, in an extreme form, to the rich young man. What are we ready to do for those less fortunate than ourselves?

A saving on arms spending is not the only possibility that raises this issue of public versus private expenditure. There is a strong likelihood that over the next decade the American economy will continue to grow by at least $40 to $50 billion each year. Taxes levied at present levels could bring in, by the simple growth of the economy, some $15 billions extra each year. Should they stay at that level? What is our judgment about this possibility?

If we believe that rebuilding the ghettoes should come before say new paint and new drapes in our homes, if the restoring of battered Vietnam should have priority over development in unravaged America, then we have to let our government representatives know this judgment loud and clear. Their own guess is that all citizens, Christian and otherwise, want a remission of taxes for their own needs. They assume that we are all, more or less, in the camp of Dives. So far, we have hardly proved them wrong. Once again, then, we confront the fundamental question: Will the rich tax themselves to help the poor?

OFFICERS' CORNER

PRESBYTERIAL OFFICERS — "ex" ones, that is:

You made a big bonfire of your records and your "materials for the job" gathered during your term of office? Aha! A pollution-watcher is watching you! — and your successor is by now wishing that you had handed them on to her. You did hand them on, you say? And isn't her path made smoother because you did!

All Synodical officers about to reach the "end-of-term" milestone, please note the above!

TO ALL — members and officers alike:

Get hep! Get with it! Do something different!

Auxiliary officers and members — ever thought of making up a carload and tootling off to a Presbyterial meeting?

Presbyterial officers — how about sitting in on a Synodical conclave, or even on the Council Annual itself. Get to know the working framework of your Society by seeing it in action.

Your Prayers are asked

—for all who consider reports at Presbyterial and Synodical Annual Meetings that information in them may be a stepping-stone to greater enthusiasm and commitment in the months ahead.

—for all Synodical officers and members as they attend the Annual Meetings in Western Canada in March that their coming together may help the women of the Church to take their place more effectively in Mission.

—for all the peoples of Nigeria. Pray that the cessation of armed conflict may lead to peace. Pray that the peoples of every tribe and of all walks of life may feel the reconciling power of Jesus Christ in their lives.

—for those who are giving thought and making plans for changes in the administration of the Overseas work of our Church. Pray that each one involved may be guided to think of the work that God has called us to do abroad and to seek the best way to do that work.

—for Miss Charlotte Stuart, of Scotland, who recently joined the National Department Staff to undertake inner city work based in Queen Street East Presbyterian Church, Toronto.

—for the day care centre recently opened in First Presbyterian Church, Verdun, Quebec, under the direction of Miss Hazell Davis.

"We can wash our hands ourselves."

"Lunch t

SAKURAMOTO-CHO NURSERY

It was April 1st, 1969 — yes — April Fool's Day with all its fun and tricks, even in Japan. But that's not all!

For Kawasaki Korean Church it was a day of history-making — the beginning of The Sakuramoto-Cho Nursery in the City of Kawasaki.

For 34 youngsters three, four and five years of age — a brand new and rather scarey world!

For the head-teacher — a dream coming true!

For the experienced teacher — a new challenge!

For the new graduate — her first job and the wonderful opportunity to put into practise all the newly acquired knowledge in the care and nurture of nursery children!

For young parents — new hope and less worry!

For the community — increased activity around the Korean Church as Korean parents and numerous Japanese parents filed into the building with little tots clutching hands or skirts.

Indeed it was a great day! A little background may help you better understand the deeper purpose of the Christian outreach to the community living in the Sakuramoto-Cho area.

Kawasaki is a city of factories built up primarily from reclaimed land from the sea. Almost everyone's salary is low and in these days many wives have found it necessary to work in order to help meet the

ummy!"

"It's more fun playing than having a picture taken."

Kawasaki Korean Christian Church

by MAVIS HYNDMAN

higher and ever increasing cost of living; the need to help provide their children with the standard of education expected; and also to help pay the rent for the tiny living quarters of the family.

Previously a son took his bride to live at his home then as the children arrived the grand-parents helped to care for them while the young wife and mother attended to the greater portion of domestic chores within the home. In these days, however, most young couples prefer to live in one or two small rooms by themselves and thus in their independence they also plan to share in the costs of bringing up a family. This means they need a reliable place for their pre-school children. According to the salary scale in Kawasaki, the private nurseries are much too expensive and the municipal government has not made any provisions for public nurseries, therefore, there is no reliable and reasonably priced accommodation available.

A short prayer before rest-time.

The congregation of Kawasaki Church was concerned about this matter for a long time, but after Mrs. In Ha Lee's visit to Canada, she firmly resolved that some action must be taken. The Church members responded positively and immediately a responsible committee was formed. For weeks and months plans have progressed, renovations made to allow the church to be used; children's small chairs and tables purchased; books, toys and supplies decided upon; teachers recruited and a notice posted in the immediate area that a day nursery was soon to open and any persons interested should attend a meeting on a specific Sunday afternoon. More than 45 families assembled together to enquire or register their youngsters. Some withdrew later because it was a Korean Church sponsored nursery but it is interesting to note that the greater number are Japanese children. In fact there are 6 Korean children and 28 Japanese children!

Naturally the financial picture had to be carefully assessed. Funds were limited and government help could not be obtained. Finally a letter of urgency to the W.M.S., W.D. requesting Capital Funds for necessary alterations and equipment was met graciously and generously. The small congregation of about 55 members has committed itself far beyond its means to cover the balance but willingly this has been done. And further the church women are volunteering their services to come to the church by 7 to look after the children whose parents must be at the factories by 7.30 and likewise other members come after the regular nursery time — 8.30 until 5 p.m. — to look after those children whose parents do not leave the factories until 6; and still others assist in the hectic lunch period when youngsters this age are sometimes too tired to bother eating. It's a big job but the whole church is involved in this programme as they share in the problems and joys, and investment in youth.

The seven day programme within Kawasaki Church follows the 60th Anniversary Plans — "Forward! Following Christ Into The World". It is the hope of every church member that through this daily and special ministry those within the community may come to know and understand the good news of Jesus Christ. To this may I simply add "Amen".

* * *

NEWS IN BRIEF

Dr. G. W. Hodgson, a former elder of Westmount Church, Edmonton, and now of Varsity Acres Church in Calgary, is the only Canadian scientist working with the NASA group on the Apollo moon samples at the NASA research centre at Moffat Field, California.

Mrs. Fred Instance of St. James Church, Winnipeg, has been installed as chairman of the Winnipeg Board of Canadian Girls in Training.

New Horizons for WOMEN

by CYNTHIA C. WEDEL*

(Reprint by permission of response, United Methodist Church)

"Stop the world, I want to get off" is sometimes the mood of those of us who are over thirty and who find ourselves breathless and confused by the changes taking place around us. Not only are there technological changes — new forms of communication and transportation, new gadgets, space exploration — but there are changes in manners and morals, in family and community life, in the attitudes of the younger generation which trouble and puzzle us. How should we, as Christian women, look at our changing world?

Some of us react by looking backward, trying to hold on to familiar ways of doing things and viewing changes with alarm. We sometimes think of the church as one of the bulwarks of continuity and especially resist changes there, in forms of worship, programs or organizations. It is almost as though we felt that God works through traditional patterns and if we depart from them, we somehow also depart from Him.

Yet, if we take the Bible seriously, we know that God is active and creative. He did not set the universe — or the church — in motion and then leave it. Nor do we really think that He has died or abandoned his creation. The God of the Bible and of Christian tradition is always out ahead of us, pointing the way to the better fulfillment of his will. As the God of the whole creation, He is present in many of the changes which are taking place. The church through the ages has not been static. Many things have changed. Much of what we cling to today is not ancient tradition, but some of the changes which came in the 18th and 19th centuries.

Precisely because so much is in ferment today in the church and in society, exciting new possibilities are opening up for the service and witness of Christian women. Our grandmothers served the Lord valiantly in their way. Most of them were not highly educated, but they had deep devotion and brought their best gifts to the service of the church. Since homemaking was the primary occupation of women of a

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generation or two ago, they used their sewing and cooking and homemaking talents and set a pattern of bazaars, missionary boxes, church suppers and taking care of the church building. This was the right thing to do — for them.

But the tragedy is that the patterns of church women's activity which developed then have gone unchanged and unchallenged far too long. Today's active, mobile, well-educated women often see traditional "women's work" in the churches as far less important and interesting than many other activities which press for their attention. All of us need to work together to reassess the role of lay-women in the mission of the church. When we do, we will discover wide new horizons opening before us.

Many women today are far better educated than were their mothers and grandmothers. This opens the horizons of theological study, professionally for some women who may find careers in teaching or in church work; and as personal enrichment for many others. The growing interest in religion and theology on the part of lay people, and especially young people, is an exciting new trend. In many local churches, or in ecumenical groups in communities, small groups of lay people are meeting for theological study and discussion. *Living Room Dialogues* is one illustration of this kind of activity.

New understandings of the mission of the church and the role of lay people are opening other horizons. There was a time when we felt — or acted as though we felt — that church work was work done at the church. We now realize that the work of the church does not consist of maintaining itself as an institution. The work of the church is to be doing God's will in God's world. The church is the "body of Christ" — his hands and feet and heart reaching out to those in need.

Most of us will, at times, perform maintenance tasks within the church. But increasingly we must find ways to demonstrate our understanding that our basic witness as Christians takes place in our homes, our neighborhoods, our work and play — even in our political life. The woman who works as a volunteer in a hospital or home for the aged; the "Den Mother" leading a pack of Cub Scouts; the older woman who keeps in touch with a sick or lonely neighbor; the young person who works for civil rights — all need to realize that these are examples of Christian mission. Some church women have found imaginative ways of recognizing such "missionaries", even though they may never be seen at a meeting of the women's society.

Horizons for the growing number of employed women need more exploration. Women carrying the double load of job and homemaking could be helped to discover what it means to be a joyful Christian presence in an office or store, to share with others the problems and dilemmas which they face in their everyday lives, and to gain a new appreciation of the daily nature of Christian witness and service.

The desperate needs of many communities call for the individual and corporate action of women fired with a Christian concern for all of God's children. Some may do this as volunteers, some as social workers, planners, educators, medical workers. Others may have the ability and the courage to enter the political arena, to run for public office and get directly involved in the decision - making process. All of these are legitimate and important fields of mission.

Ours is an ecumenical age. Nations, classes, races and age groups are struggling to learn how to relate to one another with understanding instead of hostility. The growing together of the divided Christian churches can be a powerful force in working toward the goal of human oneness and brotherhood. Women, who may have less vested interests than men in the present institutions of religion, can often be the pioneers of new ecumenical endeavors.

The horizons are widening. Let us move toward them with hope and joy!

* * *

APPOINTMENT

D. Place

The Women's Inter-Church Council of Canada has appointed Doreen Ruth Place, S.E.A.N., A.R.-I.P.H.H., as its first General Secretary. Mrs. Place, who has two daughters of her own, has had considerable experience with concerns such as housing, welfare and slum re-developments.

Her last position was as Assistant Secretary of the Canadian Council of Churches, where she was responsible for vocation, personnel and recruitment. She travelled widely, interviewing, setting up conferences and institutions with people of all ages who were interested in short-term or long-term appointments overseas or in Canada, under Christian sponsorship. She served as the liaison for the personnel secretariat of the Division of Inter-Church Aid, Refugee and World Service of the World Council of Churches.

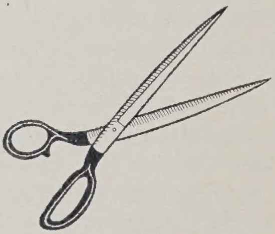
Mrs. Place, prior to 1958 served as an Assistant Estates Officer in a slum rehousing project of the London County Council in England and initiated and implemented an ecumenical Sunday school and a church sponsored welfare and counselling project and a post war 'New Town'.

She is a graduate nurse and certified Methodist lay preacher.

Usually when we consider censorship, we are occupied with such questions as: "Should *Lady Chatterley's Lover* be allowed in the high school English course? Is *Playboy* a good or mischievous magazine? and — how can we stem the tide of hard-core pornography from the U.S.A. and the Scandinavian countries? Granted, the twistedness of much current thought about sex should concern us greatly and we should do our utmost to counter it. Yet to equate the above questions with censorship, or even to see such as the primary concern of censorship, is to betray in ourselves a grievous imbalance.

by W. HOWARD McILVEEN

WHY WE NEED CENSORSHIP



But first — a definition. Censorship is "the stopping of certain things from being spoken, broadcast, filmed or written." The question, "Why do we need it?" is pretty easy to answer. We need censorship insofar as certain things that are spoken, broadcast, filmed or written are not only wrong but dangerous. During wartime we accepted the censorship of very common things — like weather reports — because we were persuaded that their disclosure might aid our enemy and endanger us.

Of course, the difficult questions for us are: what is our present danger? And how should it be opposed? To state it differently: what should we censor? And how should we censor it?

Before trying to identify such things, the following observations are relevant. When we are considering any questions about morality, we should be asking ourselves "What is God like?" For it is in response to His ways, His works and His words, that we should work out our moral responses. What is God like then? We get our fullest look at Him in the life of Jesus Christ. That is not the only place where we see God, but it is the place where we see Him best (John 1: 1-14; Heb. 1:1-4).

One intriguing thing to note about Jesus is the things that He censored. He censored the demons who were "spilling the beans" about His identity (Luke 4: 34-35; Mark 1: 25; 3:12). He tried, often unsuccessfully, to get those whom He had healed to say nothing about him (Matt. 8:4; 9:30; 12:16; Mark 3:12; 5:43; Luke 5:14). He stopped His disciples from betraying who He was and what He was about (Matt. 16: 20; 17:9; Mark 8:30). He silenced them also when they tried to frustrate His mission (Matt. 16: 23). It is significant that there is no record of His directly censoring talk about worship of Caesar, about political revolution, about the moral arrogance of the mighty (as John the Baptist had done — Mark 6: 14-20), about slavery or about any of the seemingly urgent matters of His day. Irrelevant? Heartless? Pietistic? Uninvolved? By the standards of some, He was all these and worse. But what do the Scriptures say of Him? They say: that He came to show us the Father; That He came to achieve our acquittal at Calvary; That He came to demand that men follow Him.

Those who responded to His demand were given such a quality of life that the personal and social sin of the times gave way before them. It is worth noting that Jesus never taught His followers how to censor, but He warned them that, among other things, they would be censored (John 15: 18-21; 16: 1-4; 17:14).

It is characteristic of our Lord's surgery that He did not deal merely with a few symptoms, but rather with the disease. In order to counter-attack the forces of evil in His time, He worked through people whose hearts He was to change. This method of "censorship" is still our strongest weapon.

Lest it be thought that Jesus was unconcerned about social issues, let us pick one example of His time — the place of women. Apart from aristocratic circles, women were regarded as beasts of burden. Jesus does not mount a feminist crusade as such, but His life gives great place to women as the recipients and instruments of God's grace (Anna, Mary, Elizabeth, Mary and Martha, Mary Magdalene etc.). He makes the wider claim that He has come for all people, but especially the poor and oppressed. Not surprising then that the great Apostle Paul, a few years later, makes this explicit — "There is neither Jew nor Greek — male nor female: for ye are all one in Christ Jesus" (Gal. 3:28). Significantly it is in the countries which have been influenced by Christianity where women have experienced most freedom. Jesus' "censoring", although it was indirect, has been mighty effective.

What of the topic mentioned at the beginning of this article — the perverted views of sex that control so many minds? Our censorship in that area, I am convinced, should be largely the manifesting and talking about a healthy, grateful and unashamed understanding of it. "Talking about" by all means — to our children in the family, to the youngsters in the Church School, to the people gathered at a Sunday morning worship, to young people anywhere. So much of the grotesque communication about sex rests upon the idea that "religion" regards sex as a subject not to be talked about, and definitely not to be enjoyed. It is our solemn responsibility to show people how to live well according to the guidelines set out by the Saviour — God who created them — this "living well" must by all means include the physical relations between man and woman. More important themes lie at hand against which we should speak with strong and angry insistence — primarily because in a number of crucial areas people are severely unaware of the dangers hiding in certain popular doctrines. Moral and theological relativism are not just big words. They describe how most people live, as can be seen in their statements of faith ("It doesn't matter what you believe"; "this may be truth for me, but it needn't be for you"; "after all yesterday's moral standards are good only for making jokes at"). We should censor fictions that are incompatible with the Jesus who said He was "the Truth". Second, the preservation and enjoyment of our natural resources seem to most people to be frills. We are too busy "making progress" to question whether trees should be spared in the path of a high rise development. To suggest that this is a spiritual issue, and that the rape of our land should be censored, may seem surprising to the reader — it is nevertheless true. Third, although we talk much about the doctrine of the importance of the individual, we need to seriously challenge the mass institutions, such as the labour unions, the educational system, and large corporations which are at least embarrassed or at most, hostile towards individuals.

These are areas where our censorship should be marshalled. If it is, we will discover in experience that "the servant is not greater than His Master" for "as they hated Him, they will hate you."

Friendship & Service

"Ye are my friends"

"Oh, no, I couldn't do anything like that!" The tiny, white haired lady smiled sweetly at us, although underneath the serene exterior we could tell that it really hurt her to admit defeat.

We were at a rest home, encouraging the residents there to make individual decorations for their Christmas tree. We had taken an abundance of supplies and ideas, but were really amazed and encouraged by the response we were getting. The ladies had all sorts of creative ideas of their own! Each one, as they went out to the large hall to put their finished product on the tree, came back with shining eyes and inspired interest. The men who lodged there entered into the spirit of the project by making foil-covered canes as their contribution. The canes really complemented the other decorations, and certainly served a dual purpose, for they kept the gentlemen in the warm fellowship that enveloped us as we worked together.

As we experimented, and everyone became increasingly interested and excited, we noticed that the little lady edged closer to the materials, and fondled them. She was striving for the courage of spirit to tackle something she thought was a "past" in her life! We let her finish the struggle within herself, then as by Divine guidance, one of the volunteers picked up a styrofoam ball, put a pin through a coloured sequin, and guided her knotted, arthritic hands to place the pin in the ball. Over and over, for an hour, the dexterous and crippled hands worked together. Then we all beheld — a beautiful tree decoration! We didn't look at it casually, and say — "oh, that's lovely." Instead, we admired it seriously, examining its beauty, and we were able to say in all honesty and sincerity that "it did something for us." What it really did for us was to bring us to the realization of the perfect beauty of our Lord as it was displayed in the happiness and fulfillment of that lady's face. Did He not call us to be His friends, and friends of His friends?

* * *

Tomorrow is Good Friday, so we will be having a party at the Jubilee Club today. Thursday is the brightest day of the week for about thirty of we oldtimers in our town, because that's the day that we meet and have a tremendous sing-song, refreshments, and good, old-fashioned fellowship. On special days, like tomorrow, we have a dandy party.

This is all organized and arranged by a woman who belongs to one of the local churches. She believes that Jesus' commandment that "we love one another" is meant for her too, not just somebody else. Evidently she also realizes that love means service — serving Jesus' friends, and that includes even us!

We think that it secretly pleases her that two of our favourite pieces that we sing out lustily are: "How Great Thou Art", and "Wonderful Words of Life."

* * *

"Of course, I will gladly keep your children while you go to the dentist!"

I didn't tell the young girl from across the street that I had a W.M.S. meeting at exactly the same time as she required my services! Two months previously, I had visited her, and extended my desire to be of service to her in any way that she might need me. Through discreet questioning I had discovered that she had no relatives at all in this region, and even her young friends were in a distant area. So I had assured her that at any time that she needed someone to care for the children, or help for any reason, that I really hoped she would call on me!

Consequently, here I was on the horns of a dilemma. Silently I asked the Lord to give me the wisdom to put first things first. The girl had a dental appointment that it had taken her several months to obtain, her children were far too young to take with her. Would I keep them? I didn't bat an eyelash — of course, I'd love to!

I did love every minute of it, too. They are truly two dear little creations of a loving Father. The baby smiled at me, then promptly went to sleep in the middle of the living room rug. Two year old Chris "helped" me get ready for the meeting — she was really dolled up, and smelled beautifully when her mother returned for her. Not strangely at all, the meeting hadn't really progressed that much by the time I arrived. At Christmas I received a card from that family, with heartfelt thanks for friendship extended to them "in a lonely land". When the children are old enough I shall offer to take them to Church School; perhaps this will lead the whole family into the fellowship of the church. "God, who at sundry times, and in divers manners . . ."

* * *

Friendship is one of the greatest human relationships, and when one considers the effect that friendly concern has on the sick, the lonely and those in despair, one feels honoured to have a part in this type of labour in our Lord's vineyard.

— by Mrs. A. B. Basey

Letters

Replies to Mrs. Cowan

The W.M.S. is already known to the outside world as "The Presbyterian Women". The word "world" is used advisedly.

Since the Anniversary in 1964 when 1582 women gathered together in a hotel which was too small for them, Presbyterian Women became known to hotels all over the world and invitations continue to come from them to hold the next "convention" in their cities.

More important, however, W.M.S. Women attend international Church meetings "all over the world" and sit in the Councils of our Church in Canada where they share in vital committee work.

Here in Montreal the W.M.S. Presbyterial has representatives on the Montreal Council of Women and sponsors a meeting in its turn along with all other member societies.

The W.M.S. forms part of the Inter Church Council Executive in all the various offices.

The W.M.S. attends the ecumenical meetings in the convents of the Roman Catholics and takes part in the discussions with the Sisters.

The W.M.S. participated in the Inter Faith course of lectures last year.

When other denominations, Anglican, United, Baptist, Greek, etc, entertain, the Presbyterian invitation comes to Presbyterial.

In Centennial Year 1967, when Presbyterian women were needed to assist in Community efforts, the invitation came to Presbyterial.

True, Guilds become involved in worthwhile projects, but so does any women's club. Wake up Rip Van Winkle! You've been sleeping since that meeting in 195?

— Grace E. Henry, Montreal

I want to thank Mrs. Cowan for sharing her concern for the W.M.S., W.D. The important thing is that this concern has appeared in print — the unspeakable has been said, the rumblings, the guilty whispers have taken form. We can begin to communicate!

Reaction to "The Old Status Quo" should indicate whether the "not all" members referred to are still on the move or perhaps they too have solidified in their steps or maybe, like Mrs. Cowan, they have terminated membership.

It is true, beyond a doubt, that there is immediate need for enthusiastic, imaginative thinking at local, Council and national (W.D. and E.D.) levels. Do you not feel that a name change without internal and external renovations would be useless?

A Presbyterian Missionary Society made up of men, women, young and old under the kirk-session, is to my mind, what the congregation is. There is no reason why the W.M.S. shouldn't lead the way to a united body of Christian women — this is its purpose.

From a secular point of view, and taking service clubs as an example, we find each to have their male and female counterparts. A revitalized Presbyterian women's organization would surely complement Presbyterian Men.

Mrs. Cowan's letter reflects the concern of many who find the present organization doesn't lend itself to the challenge of the hour. On the other hand, "The President's Message", in the same issue, mentions a need for change and suggests that it is in our hands on the local scene . . . and so the ball is still being tossed back and forth, back and forth.

We must change — we write it, we read it. As yet we haven't understood because we really haven't talked with listening ears. Why don't we make this our "pilot project and experiment" in 1970?

— Cathy Sinclair (Mrs. J.),
Winnipeg.

THE PRUNING

" . . . every branch that does bear fruit He prunes, that it may bear more fruit." John 15:2

Jesus promised us freedom, peace, joy, and abundant life. But we must be completely dependent on the source of supply, Jesus Christ, and be pruned by God. Barriers to protect our image and self-righteousness must be broken down. The substance maintaining those barriers is made up of fear, anxieties, hatreds, blindness and selfishness.

When we accept Jesus' ministry to us, He frees us from these things which keep us from clear thinking, from seeing, from really hearing, from loving and being loved. He reassures us that He will protect, sustain and forgive us if we but turn to Him and trust Him.

It is only after these barriers are down that there is any real fellowship and fulfillment of His promises. The problem is that one never knows how blind he has been until he sees. So, again we are brought to dependence on the Vine and the Vinedresser. Truly, He is our teacher.

Look to the problem you face today. What is He trying to teach you? Look at the people around you who continue to annoy you. They may be just what you need to reveal the barriers to full rich fellowship. And then in your struggle you will know He is with you and He cares for you!

PRAYER

O Father, we come to You in the Name of Your Son, our Lord, Jesus Christ, amazed at Your patience with us, renewed by Your attentiveness, and grateful for Your abundant love which makes our fellowship with one another one of the greatest blessings of this earthly life. O God, thank you! Amen.

—Nealeen Rhoem—U.S.A., *Circle of Prayer*

THE WMS AT WORK

Joint Meeting in Edmonton

The Evening Auxiliary and the Senior Group of First Church, Edmonton held an interesting joint meeting at which slides and old pictures of the early development of the Edmonton churches were shown. One of the members remarked that perhaps we could stimulate growth by digging around the roots.

Mission Presentations Shared at St. Mark's

During the past year, seven groups of Presbyterian Women from St. Mark's Church in Don Mills shared their mission presentations with the rest of the congregation. The information was displayed on a large bulletin board at the back of the church enabling the congregation to study the presentations on entering or leaving the church.

Each group had a month in which to display their presentation, starting out with a map or a minimum of information and more was added each week. Coloured posters, books, dolls and other interesting material from the different countries were also displayed.

The seven presentations were as follows: Nigeria-Biafra, Formosa, Ethnic Work in Canada (covering the Indians and the Chinese), the Caribbean, the Korean Christian Church in Japan, India, and Institutional Work in Canada (including Armagh, Residences and Colleges, Riverdale Hospital and Fernie House).

The Formosa study tied in with a campaign to raise funds to send two young men to Taiwan as advisers to a summer camp for tribal young people. One of these young men was from St. Mark's congregation.

This was a very worthwhile project and was of interest to all the people of St. Mark's.

Communion Service for Shut-ins

Shut-ins and older ladies who cannot attend church for communion service were transported to the WMS meeting of Mt. Zion Church, Ridgetown, Ont., for communion service in the church parlour on November 12. The service was conducted by the Rev. Mervyn Tubb assisted by elders. This is one of the projects of the WMS group following a discussion several weeks ago regarding the churches involvement in assisting elder members in enjoying life to the fullest.

Meetings in Maitland Presbyterial

Highlighted at sectional meetings at Ashfield and Gorrie in Maitland Presbyterial was a message from Mrs. Wm. Fitzsimons of Beaverton. Using an excellent set of colour slides, Mrs. Fitzsimons led her audience through the Holy Land, creating a deep sense of the reality of Bible people and their environment, and the meaning and purpose of life for each of us. At Ashfield the programme also included duets "The Stranger of Galilee" and "The Song of the Soul Set Free" by Mrs. Mel Ritchie and Mrs. A. Middlekamp. A poem, composed by Miss Dean MacLeod, of South Kinloss, was read by Mrs. Don Robertson. At Gorrie music selections were sung by Mrs. J. Day and Mrs. Betty Feagan.

At the annual meeting of Maitland Presbyterial "Reconciliation" was the subject of discussion. Members were arranged in three groups at the morning session and six groups in the afternoon to thoroughly discuss the meaning of reconciliation for Christians today.

Explorer Christmas Carol Festival

On the afternoon of December 7, 1969, 200 children and adults gathered at St. Andrew's Presbyterian Church, Calgary to take part in a Carol Festival. Nine churches in the Presbyterial were represented including a group of children from Banff.

Each Explorer Group sang the carol of their choice and in addition there was congregational singing.

Miss Ruby Walker, Presbytery Deaconess, told the Christmas Story.

This was an initial effort as far as the Explorers in this Presbyterial are concerned.

Ecumenical Christmas Program

Candles softly glowed and carols were being sung in St. Andrew's Presbyterian Church as members of the various congregations of the town of Campbellford and district assembled to honour the beginning of the Advent season with an ecumenical program.

There are seven Christian communions in Campbellford — Presbyterian, United Church, Anglican, Baptist, Free Methodist, Salvation Army and Roman Catholic. The Afternoon and Evening Missionary auxiliaries of St. Andrew's had joined together to extend an invitation to the ladies of the different churches and asked them if they would each contribute one item to a Christmas program to be held at the beginning of the advent season. The response was heart-warming. It was the first meeting of its kind to be held in the town and the attendance was much greater than had been anticipated. Each group made its contribution to honour the Christ, whom we all love and serve.

Afterwards a Christmas lunch was served in the church auditorium.

One of our members reported later that a friend from another church had told her it was one of the finest meetings in her memory. Unity, kindness and a Christ-like spirit prevailed throughout the evening. She also said that these same sentiments were shared by all with whom she had come in contact since the evening. The whole town was talking of it for days afterwards and the desire has been expressed by many since that there should be more gatherings of a similar kind in the future. God's blessing was felt in such great measure that it makes us feel that gatherings of this kind must be dear to His heart for was it not our Lord's prayer, "that they all should be One".

This account is written, with the hope that more groups across our Church may plan an evening such as this and also experience the blessing that we received as a result.

— Mrs. W. C. McBride.

Amalgamation at North Mornington

From North Mornington, Ont., comes this item "We are all aware of constant changes these days, and Church organizations are no exception. The Women's Missionary Society afternoon auxiliary and the Northern Lights evening auxiliary of North Mornington Presbyterian Church have undergone one of these changes. With decreasing membership in both groups . . . The two groups have now amalgamated into one organization to be known as North Mornington Church Women." The afternoon auxiliary was formed in 1885 and the evening auxiliary in 1934.

"Involvement" theme of Annual Meeting

"Involvement" was the theme of the annual meeting of Prince Albert Presbyterial held in St. Paul's Church, Prince Albert. The Regional Librarian displayed many available books on China and stressed the need for women such as our groups to 'get and return' books for elderly and shut-ins.

Mrs. W. Rennie, presbytery deaconess for Indian Work, explored Worship with folk songs. Mr. W. Stewart, an art teacher, explored Art medium from 30,000 B.C.

After a turkey dinner served with the assistance of the local CGIT group Mr. A. Hartley of the John Howard Society spoke of the great need for all citizens to make themselves aware of problems of crime, treatment of offenders, difficulties facing prisoners when released and increased tolerance and acceptance of ex-prisoners.

Newslettes

At the 60th anniversary meeting of the WMS group at Riverfield Church, Que., Miss Lois Cooke and Mrs. Douglas Allen told of the work being carried on at Tyndale Neighbourhood House in Montreal.

Home Helpers and members of the congregation in the John Noble Home for the Aged were guests at the 75th anniversary meeting of the WMS of Alexandra Church, Brantford. Comparisons of secretary's and treasurer's reports of 1894 and 1969 were made. It was noted that the membership was 85 in 1894 compared to 18 in 1969.

THE CHURCH IN THE WORLD

Vancouver Inner-City Service Project: Think Indian

Think Indian, is a project which is run by Indians for Indians. Last summer a committee of young Indian people was formed to start a Vancouver Inner-City Service Project which will try to bridge the gap between the reserve and the city, by providing a sense of continuity between the two communities.

Sixteen young Indian people, between 18 and 25, live in a community environment where they can be supportive to one another, and in a positive atmosphere be encouraged to express themselves creatively as Indian people. Participants receive free room and board. January 15 to April 15, and September 15 to December 15, 1970 are the two periods in which a different group of sixteen young Indian people are living in.

If you'd like to receive our monthly newsletter, which is free of charge, just write to: CBC Indian Magazine, P.O. Box 500, Terminal "A", Toronto.

Scriptures for Expo '70

The Japan Bible Society plans to distribute 2,500,000 Gospels and 2,500,000 Scripture Selections at Expo '70 in Osaka. These Scriptures, which will cost $27,000, will be paid for by the Canadian Bible Society which is making a special appeal to the Canadian people for this project.

The Japan Bible Society each year distributes more than four million Bibles, Testaments, Gospels and Scripture Selections in Japan even though the Christian population is only half a million. Only a small percentage of the millions who will attend Expo '70 will be Christians and the Japan Bible Society hopes to take the Christian message to many of them by careful distribution of these five million Scriptures.

South Africa Baptists Withdraw from Church Council

The Baptist Union of South Africa decided to withdraw from the South African Council of Churches.

"Over the past decade, differences with the Council's liberal stance have increased to the point of incompatibility", the union's press representative said in releases circulated after the annual assembly. "Full identification with this body had become so embarrassing that the Assembly decided by a large majority to disassociate itself from the Council."

In his president's address, Donald Macpherson referred to Christians' responsibilities in a multiracial society, saying: "The church's primary task is to seek the conversion of men to the will of God so that in their spheres of influence in national life they will exercise a moral force that exposes injustice and social evil and creates an atmosphere in which these can and must be challenged.

"It is through the redeemed community, not the high-sounding resolutions passed by church courts, that the conditions of a renewed and reformed society will be met", the president added.

National Indian Brotherhood

At their annual meeting in Winnipeg last July, the National Indian Brotherhood took steps to form a Rights and Treaties Committee. The formation of this new committee has become very important, as aboriginal and treaty rights are a priority item in the many concerns of the Indian people. They feel that treaties signed many years ago have been interpreted from one side only. Many Indian people want their interpretation of the treaties publicized. They feel that they have never received acknowledgement of their own impressions nor been given a chance to articulate their own needs and wants.

The Committee hopes to conduct a survey of opinions of the Indian people across the country regardless of what their political affiliations might be and try to come up with a proposition that will bring about respect for everyone. One of the major problems of this Committee is the lack of finances. Members of the Committee and Chairman Andrew Delisle met recently in Ottawa and have submitted a budget of $1,128,000 to Indian Affairs Minister Jean Chretien who has indicated that money will be made available in the near future.

Irish Churches Out of Touch, Says Ecumenical Secretary

The churches in Ireland have lost touch with a sizable section of the community, the Rev. Norman Taggart told a recent meeting of the Dublin Council of Churches.

Mr. Taggart, who is secretary of the Irish Council of Churches, said both the Roman Catholic and Protestant churches have "clearly lost touch with political extremists". He continued, "An increasing number of ordinary people are indifferent to the Church, no longer feeling the need of the support it once provided."

"More serious", Mr. Taggart said, "we are in danger of losing contact with a growing number of discerning young people who are increasingly critical of the institutional church."

"These young people see the Church as a stout defender of the status quo at a time when they believe that society is crying out for radical re-structuring. At the moment many are still more or less within reach of the institutional church, but they are seldom made to feel at home in it. Unless we learn quickly to grapple with the real issues of the day we may lose them and the valuable contribution that they have to make."

The theme of the meeting was "The Role of the Protestant Churches in the Ireland of the '70s".

Mr. Taggart said that over the years the various churches had tended to go it alone, and had lacked the will to create the machinery and procedures which would have enabled them to engage effectively in joint consultation and action.

"This is especially true when you consider the relationship between the Roman Catholic Church and the Protestant churches, and even contacts between the Protestant churches have not been highly developed.

"If there had been a committee, representative of all the churches, including the Roman Catholic, working quietly and openly over the years and making it plain that organic union was not part of its remit, it could have played an invaluable part in exploding myths, clearing up misunderstandings, creating confidence and bringing a Christian mind to bear on the problems so manifest in our society", he said.

Rhodesian Land Bill Criticized

The Land Distribution Bill proposed by the Rhodesian Government is "an infringement of the basic rights of all races", according to a group of Christians who met in Salisbury, Rhodesia, November 6.

According to the bill, now before a parliamentary commission, the land is to be divided half-and-half between the European population (less than 250,000) and the African population (five million). It will not be possible for a person of one race to own land allotted to the other race or to work within the zone allocated to the other race without permission.

The meeting of Christians, including Roman Catholics, Protestants, and the Salvation Army, termed the bill "a contradiction of the teaching of Christ".

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Mrs. Agnes Godfrey	Westminster, Sault Ste. Marie	Algoma
Mrs. Lloyd Turner	First, Collingwood	Barrie
Mrs. Gertrude (Bailey) Woollatt	St. Andrew's, Huntsville	Barrie
Mrs. Douglas R. Boyes	St. David's, Van Koughnet	Barrie
Mrs. Mary Young	Knox, Acton	Brampton
Mrs. Mary Moore	Knox, Acton	Brampton
Mrs. Annie Mooney	Knox, Acton	Brampton
Mrs. C. W. McDonald	St. Andrew's, Streetsville	Brampton
Mrs. Andrew McDonald	Presbyterian, Union	Brampton
Mrs. Winnifred Ferguson	Knox, Leamington	Chatham
Miss Jessie Smith	St. Andrew's, Windsor	Chatham
Mrs. E. Frank Snelgrove	St. Andrew's, Windsor	Chatham
Mrs. P. S. Legge	St. Andrew's, Newmarket	East Toronto
Miss Isobel Peace	St. Andrew's, Aurora	East Toronto
Mrs. H. Lewis	St. Andrew's, Aurora	East Toronto
Mrs. Ethel Summers	St. John's, Rodney	London
Mrs. Catherine Harris	St. John's, Rodney	London
Mrs. Archie Paterson	St. John's, Rodney	London
Mrs. James S. Kelly	Knox, New Glasgow	London
Mrs. John Hopkins	First, Port Colborne	Niagara
Miss Marion McLeod	Knox, Embro	Paris
Mrs. John Ryalls	St. Andrew's, Stoughton	Regina
Mrs. Annie Doan	Knox, Centre Road	Sarnia
Mrs. Howard Donald	Knox, Conn.	Saugeen
Miss Catherine Ritchie	Presbyterian, Durham	Saugeen
Mrs. W. C. Hawke	Knox, Palmerston	Saugeen
Mrs. B. Santo Brown	First, New Westminster	Westminster
Mrs. C. McKnight	Knox, New Westminster	Westminster
Mrs. W. J. Allen	Vancouver Heights, North Burnaby	Westminster
Mrs. Alexander Beveridge	Robertson, Vancouver	Westminster
Mrs. A. Gray	St. Paul's Vancouver	Westminster
Mrs. Jean (Bunty) MacAulay	St. Paul's Vancouver	Westminster
Mrs. George McKee	West Point Grey, Vancouver	Westminster
Mrs. William Taylor	Victoria-Royce, Toronto	West Toronto

SEE FEBRUARY ISSUE FOR LISTING OF COUNCIL EXECUTIVE

RESOURCES FOR
RECONCILIATION IN A BROKEN WORLD

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SET FREE FOR OTHERS by Frederick K. Wentz	$1.50
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TEENAGE PACKET including high wall? low wall? no wall? by Ruth Cheney	$2.00
STUDY PACKET FOR EXPLORERS including the book "The Mysterious Mr. Cobb" by Myra Scovel	$2.75
STUDY FOR COC including "The Land of Tender Toes" by Dorothy E. Logan	$2.75

OTHER RESOURCES:

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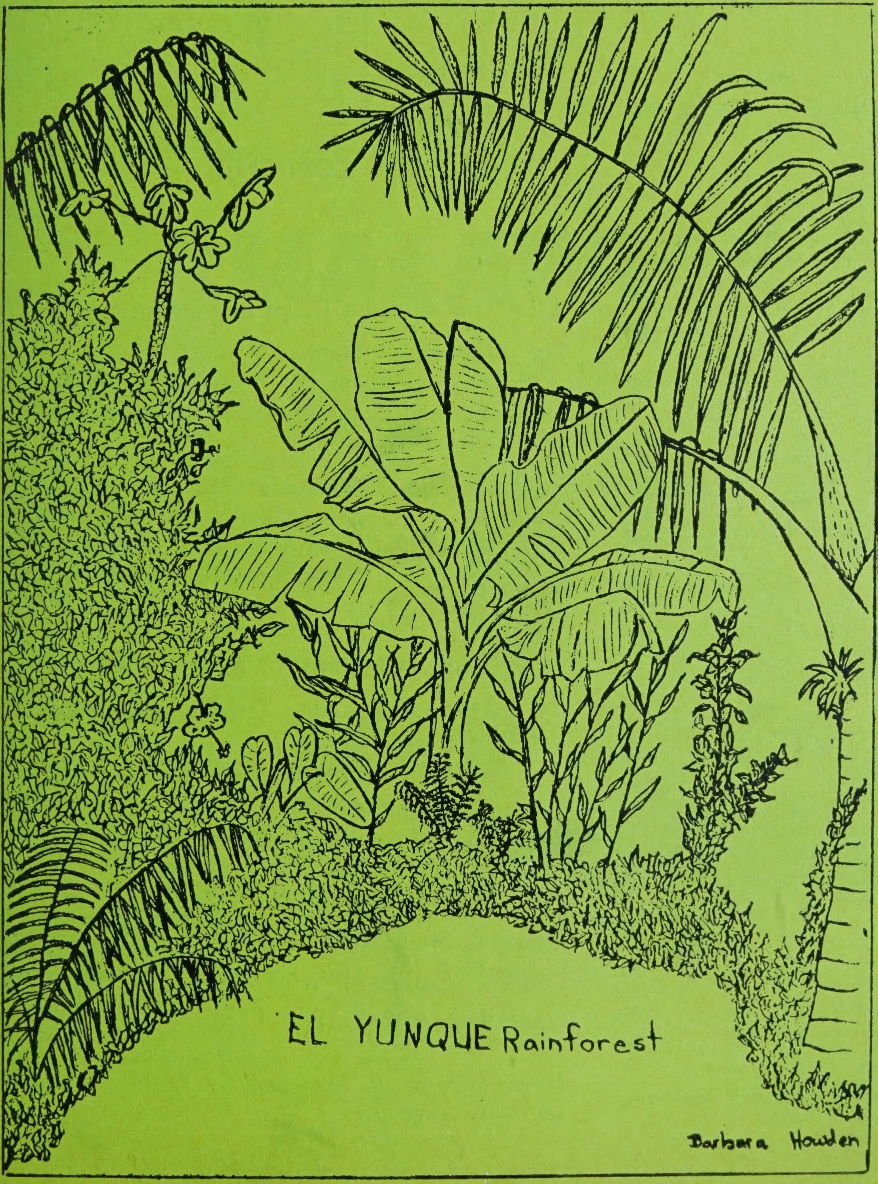
GOOD NEWS by J. B. Phillips, concerned with the difficulties of believing and the problems of unbelief in the modern world	$ .60
MAKING MEN WHOLE by J. B. Phillips, presenting forcefully and simply the vital issues that face us all today	$ .75
EASTER THANKOFFERING ENVELOPES are available	100 for $1.00
ONE INCREASING PURPOSE by Stephen Neill, Lenten meditations which will serve not only as a guide for Lent, but as an introduction to an understanding of the Bible and its dominant themes	$1.35

Available from W.M.S. Book Room, Women's Missionary Society, W.D., Room 100, 50 Wynford Dr., Don Mills 403, Ont. With orders of $5 or less, please send cheque or money order made payable to Manager, W.M.S. Book Room and add 10c per book to cover postage and parcelling.

APRIL 1970

GLAD TIDINGS


EL YUNQUE Rainforest
Barbara Howden

GLAD TIDINGS

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Helen C. Proudfoot, B.A.

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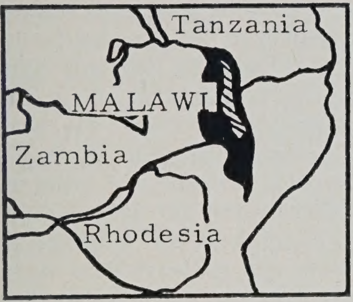
Cover picture — Sketched by Barbara Howden, see story page 20.



by BRIAN CROSBY

MALAWI

Jutting like a green wedge into the 10,000 foot mass of Malawi's Mlanje Mountain is the Likubula Valley. In the lower reaches of the valley lies Likubula Youth House, one-time private house, later a country hotel, and now the youth centre for the Blantyre Synod of the Church of Central Africa Presbyterian (C.C.A.P.). The word "Likubula" probably means "falling waters", and the Likubula River which comes tumbling down one edge of the Likubula House property deserves its name, especially during the heavy rains of the wet season (late November to March).

Likubula House enjoys one of the most beautiful settings in this country. The house is surrounded by fine gardens and set on twenty-seven acres of land in the middle of a forestry reserve. Near the house is a rock-cast swimming pool fed by water channeled from the river.

Small group working on programme planning in Leadership Training Course. The author is seen top-right.

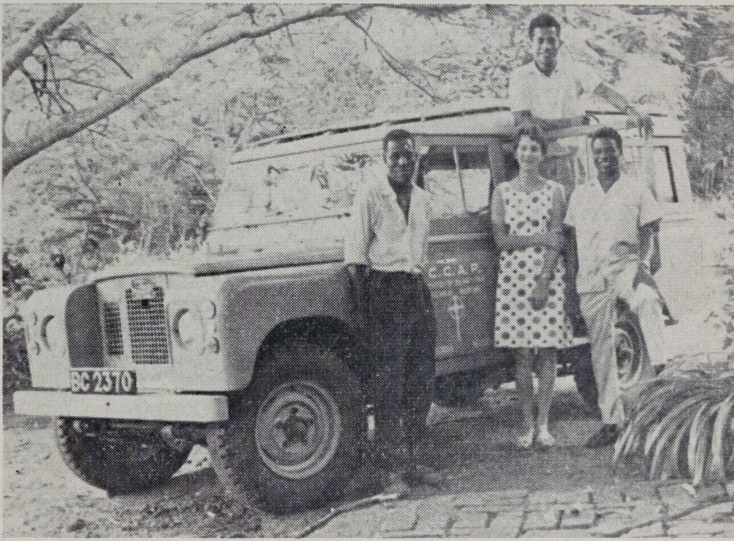
With its own assets and the mountain rising grandly behind it, Likubula House provides an unique place for refreshment and challenge to youth in a country which is Africa's poorest (economically) and one of its most densely populated.

*MALAWI is about 560 miles long by 50-100 miles wide. It's most spectacular physical feature is its enormous lake, measuring 355 miles in length by 10-50 miles in width. It's palm-fringed beach is surrounded by plateaux rising from 3,000 to 8,000 feet. The average density of population in Malawi is just over 100 per square mile (in some parts it rises to 800 per sq. mile), and totals four million people, including 10,000 Asians, 7,000 whites and 1,500 coloured. Most of the Africans are engaged in agriculture, with a substantial number working in the mines and on the farms in Zambia, Rhodesia and South Africa. The Asians are mostly small-scale traders, the Europeans civil servants, settlers and missionaries. There are a number of vernacular languages, but the official language is English.

Most Africans follow their traditional beliefs, although many are Christians, and a smaller number are Moslems. Most of the Christian community belong to the Church of Central Africa Presbyterian. The village congregation is often the focal point of activity, bringing people together to worship and to share local news.

My wife and I arrived in Malawi in September of last year and by the time you read this we will have moved to Likubula to direct the youth programme there. We have been living in Blantyre, Malawi's largest city, primarily in order to study Chichewa, the national language (English is the language of education and is also widely used), and to learn as much as we can about the country, the people and the Church.

During the last two weeks of November, we had our first real taste of the shape of things to come when we set off from Blantyre with thirty-two 13 to 16 year old boys for an eleven day work camp at Likubula. The boys had all finished primary school and were waiting to hear if they would get places in secondary school in January. (An average of seven per cent of primary school leavers are able to go on to secondary school: we now know that three of the boys who attended our camp got into secondary school and four more were allowed to continue their education by correspondence. The boys spent their mornings working on the road and grounds of the House, their afternoons swimming, hiking and playing football, etc., and their evenings in Bible discussions, discussions on their future (in school and out), debates and concerts. One day was devoted to a twenty-five mile hike up to and around the 7500 foot mountain plateau — an excursion well worth the exhaustion it created!



Outside Likubula House —l to r, Mr. M. Hassan, cook and property manager; Mrs. Crosby; Mr. G. Vele, a visitor from Papua, New Guinea; and the Rev. Silas Ncozana, Deputy Warden of Likubula House and Youth Organizer for the Synod of Blantyre. The Land Rover was recently acquired with funds made available by the Presbyterian Church in Canada.

For most of the boys who came to the camp the future is very bleak in terms of education and jobs. Underlying the whole programme, therefore, was our hope that through the fellowship and accomplishments of a Christian community living, working and playing together they could see more clearly their own ability and their worth in the eyes of God. The boys thoroughly enjoyed themselves and I think that in many ways our hopes were realized.

As I write this, we have just returned from another trip to Likubula — this time a weekend training course for leaders in the various

The Rev. Brian and Mrs. Crosby are the first representatives of The Presbyterian Church in Canada to work in the Republic of Malawi. Their appointment was made in response to a call from the Church of Central Africa Presbyterian, for persons with theological training and varied experience who could work with young people. Brian's position is Director of the Likabula Youth Training Centre in the beautiful hill country near Mt. Mlanje.

By education and experience Brian and Elizabeth are suited for this assignment. Brian is from New Westminster, B.C., a graduate of the University of B.C. in Arts and of the University of St. Andrew's, Scotland, in Theology. Elizabeth is from St. Andrew's, Scotland, and has her degree in Economics and Political Science from the University of Reading, England. She has taught school in Zambia.

Delegates to the Leadership Course on the front steps of Likubula House.

branches of the Student Christian Organization of Malawi (S.C.O.), an inter-denominational youth movement which operates in the secondary schools, teacher training colleges, and the University of Malawi. This course was organized by the Travelling Secretary of the S.C.O. and myself for part of the southern region of Malawi, and to it came forty-five students from eleven secondary schools and colleges plus seven senior friends (branch advisors). With ourselves included, the number of people (54) taxed the accommodation at Likubula House to the full, but we just managed to squeeze everyone in! The course attempted to give training in the aims and techniques of leading an S.C.O. branch and seems to have provided much-needed help.

Transportation was a big difficulty for the course. It is not always easy at the best of times, but with the rains at their heaviest just now many roads are impassable for ordinary vehicles. Fortunately, we had taken delivery of a four-wheel-drive, ten-passenger Land Rover just before the course and were able to use it to transport people to and from Likubula. The Synod was able to purchase the Land Rover through funds made available by the General Board of Missions of the Presbyterian Church in Canada and it will be of immeasurable help to our work at Likubula.

In addition to the type of programme already described, we are making plans for training courses for Sunday School teachers and congregational youth workers. There is a tremendous need for such courses — especially for teachers and leaders in the rural and village congregations (i.e. the vast majority) where education is very limited and the concepts of teaching are hardly known. We expect that, before very long, Likubula House will be in full use all the year round.

It may sound as if we were going to accomplish this work all alone, but in fact we are most fortunate to be working with a young Malawian minister who is Youth Organizer for the Synod of Blantyre and Travelling Secretary for the Southern Region of the Student Christian Organization. He has taken a large part in organizing and leading the events at Likubula which I have described, and he and his wife (a trained nurse) will be based at Likubula with us. The aim is that we shall operate as a team: I will be responsible for the actual running of Likubula House and he will be responsible for the field work.

In a church which is drastically short of trained ministers (some attempt to minister to as many as forty or fifty congregations with the help of lay evangelists), it was impossible to spare a minister for full-time work at Likubula. We feel greatly privileged that we were led to respond to the call that came from Malawi, and we find great encouragement and joy in the fact that the people of The Presbyterian Church in Canada also responded to that call and have made it possible for us to come and work here. We ask you to support us with your prayers for Christ's work among young people in Malawi.

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What's the story on

RELIEF IN NIGERIA?

The relief programme in Nigeria is scheduled to be completely phased out within six months, and the emergency relief in about one month, we are told by a reliable source, an expatriate. There is more food and medicine available in the country than ever before, and when one sees how easily it is for people to move around today, it is hard to believe that there was a war there a few weeks ago. In most cases the relationship between the military and civilians is very cordial.

The federal government from the beginning legislated that relief had to be done on a coordinated basis under one agency. At first the International Red Cross was the coordinating agency and later the Nigerian Red Cross. The relief programme began within weeks after the start of the war (actually the Christian Council of Nigeria had set up an ecumenical relief programme prior to the war to assist those Africans who had been driven out of the North). The real medical relief programmes started about January 1968 and intensified greatly in June, July and August 1968. Up until about April 1969 the number of people receiving food and medicine, and the quantities of food being distributed were greater on the federal side than on the Biafran side. The problem of starvation had been brought under control.

Meanwhile, 22 medical relief teams were standing by waiting for the war to end. A medical team is made up of one doctor, three or four nurses, and about two well qualified relief workers. Each team employs between 30 to 100 Nigerians to distribute the supplies. The Christian Council of Nigeria contributed approximately 1/3 of all the personnel involved. While these teams were on stand-by they provided the medical services that would regularly be provided under a state government. It was deemed very important to maintain sufficient teams on stand-by so that experienced people with knowledge of the outlying areas would be available when the war came to an end.

When the war did end there were 18 medical units with 110 or 120 medical people and about 1,000 to 1,100 Nigerians to look after the distribution. Of this number, seven of the medical relief teams and about 350 of the Nigerians were provided by the Christian Council of Nigeria. There were 400 to 500 vehicles available and 18,000 tons of food in Port Harcourt and Enugu waiting to be distributed.

The military issued an instruction in December that the relief agencies had to be prepared to move relief teams into any area within 24 hours after that area was brought under federal control or suffer the consequences. The government made no bones about it — they were not going to let people die unnecessarily. Of course, some people did die; it was too late for some — and the job of relief was too big to accomplish in a day or even a week. There was enough food on hand when the war ended to carry on for five or six weeks and there was probably around 10,000 tons on the Ocean en route to Nigeria. At one time during the war there were 40,000 tons stockpiled in Nigeria. This was reduced of course as the war dragged on.

The Future

Within two weeks of the end of the war the federal government had moved in electric companies, telephone companies, etc. to open up public services. As this goes to press, the University of Nsuka is scheduled to reopen in March and the schools will probably open up soon after that (schools remained open throughout the war except in the northern area and Biafran area).

As for the Christian Council of Nigeria, it is planning a Rehabilitation programme and has budgeted $7 million to it for the next year and a half. It will involve general medical rehabilitation with an emphasis on public health — medical, agricultural, rebuilding of houses, restoring sanitation facilities and also the establishment of some small industries in order to provide employment. Those who served in the military in particular, must be resettled and Nigeria is scarce of jobs. Projects for the Rehabilitation Programme may be suggested by the local people; by the federal government; or by the Council itself. The Council feels that local people must be involved completely for without the acceptance of the value of a project by the people in an area, there would be no point in doing it.

BOOK REVIEW

MEET THE MAN by Albert H. van den Heuvel, G. R. Welch & Co. Ltd., $1.00.

This book of challenging short meditations (which first appeared in POWER) begins with Jesus' journey to Jerusalem and ends with Pentecost. Although written for personal devotions the author reminds us that Christians must live and work creatively together in the world. Statements like "It is an apron we need in Lent", "faith works best in relationship" and "Mission is telling people why" compel us to look at our commitment to Christ's mission.

THE PROGRESS OF PEOPLES

by BARBARA WARD

This is the final in a series of articles in which the author has tried to answer the reader's question, "What can I do to help make this present moment in history a starting point toward a better tomorrow?"

#6—A Fundamental Christian Duty: To Support and Extend World Development.

The world does not have to go through the whole difficult and confusing performance of setting up functioning international agencies if it wants to conduct more of its economic activities on a global scale. The agencies are there and many of them are trying by every means to go farther and move more quickly. The World Bank, for instance, is doubling its rate of borrowing this year, so that it can go out and double its rate of lending in the years ahead.

But having the agencies is only a start. Why should we use them? Why does Pope Paul repeat again and again that it is a fundamental Christian duty to support and extend the work of international institutions? Why does he roundly declare that "the social issue is now a worldwide issue? Why does he pick out the construction of a worldwide system of justice, peace and co-operation as the gigantic, overwhelming need of our times?

A WORLD GROWN INTIMATE

The reason lies, of course, in part in sheer physical fact. One cannot ignore rules and obligations in a community in which ordinary travelers can make the round trip in little more than 24 hours (this will be slow time, ten years hence) and astronauts in 90 minutes. One cannot be deaf to the worldwide implications of what nations do and think when television screens night after night, give simultaneous coverage of our village planet's life — student riots in Paris or Mexico as immediate as Chicago or Berkeley, a boy's death in Vietnam almost as immediate as the motor crash in front of the living room windows. To allow raw emotion, brute force, total tribal and national claims to bash about in so small a neighbourhood invites on a global scale that disintegration of order which people most fear inside the national community. We talk of teenage violence, we talk of ghetto cities. But what happens if whole continents become ghettoes, and **more than half their population is under 20 years?**

A WORLD OF ECONOMIC INTERDEPENDENCE

To the fragility of our world, we must add its economic interdependence. True, it is still rather a one-way interdependence. The wealthy 20% of the world's peoples who live round the North Atlantic and engross nearly 80% of the world's wealth invent so many substitutes — like plastics and nylon — waste so much money on armaments and produce so large a food surplus that for a time they could ignore the two-thirds of humanity who live on and below the poverty line. But 10 years from now? When farming has become even more productive, when every Western stomach is overfull, when automation has gobbled up more jobs, when color TV is laid on in every room in every house? How will highly competitive market economics deal with a situation in which they have to fight each other for the possibly saturated trade of the already wealthy twenty percent? It may be that their demand for still unimagined luxuries and extras or a sudden spurt of growth in their population, even some extravagant manoeuvres in outer space or even — unhappily — eight times overkill in armaments will still keep their economics in trim. But it is equally possible that the catastrophic disease of the Great Crash in 1929 — the failure of demand to keep pace with supply may overtake the wealthy West within a generation.

These are arguments of reason and self-interest to regard the world as a single system in which the wealth of each is dependent in a real degree upon the wealth of all. These are valid economic reasons for putting the weight of Western political commitment behind a concerted effort to make the Seventies a genuine Decade of Development and to use and develop the international institutions which best express the world's common interests and common life.

A WORLD WITH A THIRST FOR JUSTICE

But, for Christians, do these arguments — of reason, of enlightened self-interest — go far enough? It is no doubt admirable that if he is wise enough, Dives can make Lazarus prosper as well as himself. Yet this is not the argument of Dive's Lord. He argued for a certain extravagance and overplus of generosity, not suppressing reason but going far beyond it. The man with two coats is to give both away. The rich young man is to dispossess himself of all he possesses. These, no doubt, are the extremes of evangelical love. But short of it, Christ asks for a haste, an eagerness, a willingness, a thirst for justice which goes far beyond the sedate dictates of reason and good sense.

And so, for a people who, like the Americans, are adding $80 billion this year to a national income of over $850 billion — and giving less than $2 billion to world development — we may wonder whether the Lord's judgment on Dives is wholly beside the point.

Letters to the Editor commenting on specific articles are welcome. HP.

The youth of Japan want to see changes made NOW!

BLOCK!
THE NEW
PROTECT HUMAN RIGHTS
No No
Immigration Control

Adult-Youth Conflicts in

THE CHURCH IN JAPAN

by TAMIKO NAKAMURA

1969 was a year abounding in adult-youth conflicts on the Church scene in Japan.

May, 1969 — Japanese seminary students attended the district meetings of the Kyodan (United Church of Japan) and asked to state their case against the Kyodan's decision to cooperate in the Ecumenical Christian Pavilion at Expo '70. They were refused permission to speak.

August, 1969 — In Kyoto questioning students disrupted the morning service of worship at a Kyodan church and forcibly removed the minister from his pulpit for refusing to answer.

September, 1969 — At the Central Office of the Kyodan in Tokyo, students confronted the Standing Executive and proceeded to cross-examine each member regarding his or her stand on the Expo Pavilion issue. The confrontation lasted from 1:30 p.m. till the next morning.

Resignation of district officers, cancellation of ordination examinations, and important meetings have followed.

WHY THE PROTEST ABOUT EXPO '70?

Why this protest against cooperation in the Ecumenical

Tam Nakamura was appointed in September, 1969, for a six-month period of work as a consultant in Christian Education in Japan and in the area of women's work in Formosa.

venture at Expo '70? Many Japanese ministers and laymen believe that the Church cannot afford to miss the opportunity to witness to Jesus Christ at this world event which will draw millions of visitors to Osaka. Some students and young pastors, however, claim that to cooperate with Expo plans is inconsistent with the recently passed 'Kyodan Declaration of Responsibility in World War II'. They see Expo as a carnival designed to preoccupy the people's attention and divert it from the Japan U.S. Security Treaty which is due for re-assessment in 1970. To support the fair, they claim, is to put a stamp of approval on the present government policies which they fear are increasing military commitments. Moreover, they add, to be involved in Expo '70 is to support the cupidity of big business interests and not a valid way to proclaim the gospel of Jesus Christ.

According to an informed observer, however, this issue is merely "a fulcrum to bring leverage against the present Kyodan system with its rigidities and inconsistencies"* He sees that the youth are frustrated by the inertia of the institutional Church which makes grand official pronouncements without backing up its words with action.

What is the situation in the Korean Church in Japan? Sensing a mood of unrest amongst their own young people, the executive committee of the KCCJ planned a preassembly congress where youth, women, and men lay delegates were given opportunity to suggest changes in the life and work of the Church. The members of the General Assembly listened to these representatives and assured them that their ideas would be kept in mind as they planned the ongoing work of the KCCJ.

YOUTH WANTS CHANGES NOW

But the youth do not want to be heard, only. They want to see changes made NOW. They want to participate in a system of Church government which at present prevents meaningful involvement of youth and women in decision-making in the local as well as at the national level.

I heard an elder say, "If only the youth would be more conscientious they can become deacons or elders through the regular channels now. But most of them do not come to church regularly. And even those who do, do not speak Korean, and they are ignorant of our traditions and customs. They do not show any respect to their elders. They do not know how much we have sacrificed for our Church."

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*Ian MacLeod, 'What are Japanese Students Saying to the Church?' Ecum. Press Service, Nov. 27, 1969.

To this, youth replies, "The elders think that to be Christian all we have to do is to be regular in church attendance. The older generation, including most of our pastors seem unable to live out the message of the cross. They tell us to be proud of our Korean heritage, but as soon as they are out of the church building they are the very ones who resort to using Japanese names and to conform to dubious business practices of the world. They divorce faith from their social and political ethics as well. We would like to see the fellowship of the Church become more obedient to Jesus Christ. We teach in the Sunday Schools and sing in the choirs, but are given no say in where the Church should be going in our time."

For the first generation Koreans the Christian Church has been a refuge as they endured many hardships to eke out their livelihood in a hostile Japanese world. But today's youth do not seek a refuge; they want a training ground to equip them to be champions of the downtrodden, and the builders of a better society. The 'generation gap' in the Korean Church is intensified by differences in language, education, and culture. The youth, however, have not resorted to the rough and insolent tactics of their Kyodan brothers to make themselves heard.

After the General Assembly, representatives of the National Young People's Executive visited outlying churches to raise money for the annual summer conference and to win support for their views concerning the renewal of the KCCJ. On January 2nd and 3rd of this year, in the midst of the New Year activities, they gathered the presidents of the local youth societies to have a 'talk-in' with a few invited ministers and elders. They are trying in their way to bridge the communication gaps between the old and young, the national executive and the local congregations. Some of the older generation, however, misunderstand their motives and have denounced these representatives as disturbers of the peace. Other observers comment that these youth are merely playing a role foisted upon them by outside forces.

There is no doubt that the nation-wide campus riots, and the uproar in the Kyodan have influenced the reformist ardour of these young Koreans. But can it be that the Spirit of God is using them for his purposes too? I believe that the youth, with their earnestness and enthusiasm are God's gifts to bring renewal and reconciliation to a Church which stands at the crossroads in its life and mission in Japan's rapidly changing society. The body of Christ need not seek for unanimity of viewpoints, but as a fellowship of love it should establish relationships of mutual trust and acceptance, of the young and the old, as well as of Jew and Greek, bond and free, male and female.

CHINA CHALLENGE

by RUTH A. YEANDLE*

"Young man, do you really expect to make an impression on the great Chinese Empire?"

"No, sir. But I expect God will." Thus answered Robert Morrison in 1807. By God's grace, Morrison translated the Bible into Chinese for future generations to read.

Today not one Bible can be bought in China!

When Morrison went to China the Manchus were in power. During the latter part of this dynasty missionary activity flourished. The rise of Sun Yat-sen in 1911 brought the overthrow of the Manchus. On Dr. Sun's death in 1925, Chiang Kai Shek became leader of the Nationalist Party. Missionary work continued and Gospel preaching was encouraged.

Then came the Japanese to China. On December 8th, the day after Pearl Harbour, Chiang declared war on Japan. The Communists were already extending their influence under the leadership of Mao Tse-tung. Chiang appealed for help against them in 1948 but received no response. By the end of September 1949, the People's Republic of China was established. Chiang made Taiwan the Nationalist Headquarters.

A Christian young woman tells of the arrival of the Communists in her town. Her brother's business was confiscated; she was taken out of school and put to work in a children's hostel; her mother, condemned to death for no valid reason, was saved by neighbours who told of her kindness to them.

"I had to lie to get away," said the young woman. "I told them I was sick and had to see a doctor in the city. They let me go to Canton. I got to Hong Kong and then to Canada."

What of the progress of the Gospel under the People's Republic of China? The Communists are strictly materialistic. They have no place for spiritual values. As Nebuchadnezzar set up his golden image on the Plain of Shinar, Mao Tse-tung has his image in a little red book entitled "Quotations from Chairman Mao Tse-tung." The little red book fosters the worship of Mao! "Once Mao Tse-tung's thought is grasped by the masses," so says the Little Red Book, "it becomes an inexhaustible source of strength and a spiritual atom bomb of infinite power ."

For 20 years Mao has been fight-

**Ruth Yeandle has worked among the Chinese people in Vancouver since 1931.*

ing the worship of the true God. He calls all missionaries the employees of imperialistic governments. He took the church out of missionary control and brought it under state control. Many said, "The Lord will not do good; neither will He do evil." But the Lord Himself says, "Their goods shall become a booty." Zephaniah 1:12,13. Mao's Great Leap Forward ended in disaster. Famine, flood, drought, student rebellions, pests followed.

Then Mao decided to annex Tibet. A group of heroic Tibetans disputed his right. In the end 65,000 Tibetans were killed and thousands fled to India, among them the girls for which our missionaries are responsible.

Outlining the policy of his army Mao says, "First we must be ruthless to our enemies; we must overpower and annihilate them." (The little Red Book, pg. 148.) Who are the enemies of the People's Republic? "Our enemies are all those in league with Imperialism . . . the big landlord class and the reactionary section of the intelligentsia." (Red Book, pg. 13) "U.S. imperialism has made itself the enemy of the world." (Red Book, pg. 78.) Canada is also considered an enemy. Women with husbands in Canada tell what happened to them before they got out of China.

The English lessons were over one afternoon at the Chinese Presbyterian Church. The women remained awhile to chat. One was observed to be weeping, the others nodding their heads in agreement. They were talking about the sufferings they and their neighbours had endured in various Chinese towns and villages.

Women were stripped and dragged naked through the streets by their hair. They were imprisoned in rat-infested dungeons. This was not because they were criminals, or even Christians. It was because they had husbands in Canada and could not meet the exorbitant demands for money by the Communist officials.

Another who has had experience writes: "The world is horrified about what has happened on Chinese streets. In view of everybody the Red Guards exercise their terror. Now try to imagine what happens to some Christians in a Chinese jail where nobody sees!" He tells of Christians who have had their ears cut off, tongues cut out and other tortures.

In spite of all this there **is** an underground church. It has been confused by false government patronage; hampered by government restrictions; reduced to a "frightened minority;" condemned and persecuted until by November 1967 every church in Canton had been closed.

Christian programmes go out from the Far-East Broadcasting Company stationed in Manila and also in Hong Kong. They receive many grateful letters from listeners. They never answer these letters lest persecution follow.

A blind Christian in Canton chatted with some friends on Christmas Eve. Suddenly a radio broadcast from Hong Kong broke in with Christmas carols. He wrote in Braille to a friend. "We were so overcome with joy, we could not speak."

A Christian woman, her husband away in a labour camp, writes, "We live by the grace of God. . . . Never forget to pray for us. But do not write."

Some would like us to think that all is well in China today. If so, why the stream of refugees? Why are those who have escaped trying constantly to bring out their loved ones who remain in China? Those who have visited the country briefly have one story to tell. Those who have lived under Communism have a quite different report.

What is China's Challenge to us today? Brother Andrew, God's Smuggler, writes, "I left China deeply distressed . . . but . . . I found one ray of hope in the very disregard with which the government holds the Scriptures." He pleads for prayer that Chinese Christians will take the Bible into China. We ask with the Psalmist, "Lord, how long shall the wicked triumph?" He answers, "Who will rise up for me against the evildoers?" (Psa. 94:3,16) Pray that some Chinese Christian will answer, "Here am I. Send me!" (Isa. 6:8)

China's Challenge to us today is PRAY! PRAY! PRAY!

PRAYER

Prayer should come from the heart. But using your *folded* hands will assist you in prayer for *all* men. Let each finger stand for someone somewhere.

Thumb: the closest to you. Pray for those nearest and dearest to your heart.

Finger 1: used to point. Pray for all the teachers in school and church who have pointed the way for you through the years.

Finger 2: the tallest. Pray for the leaders of the community, church, nation and the world.

Finger 3: the weakest (as piano players experience). Pray for those who are poor and sick and helpless and dying.

Finger 4: the smallest, reminds us how tiny we are and how great God is. Pray now for yourself

(Reprinted from *The Home Altar,* October-December 1969. © 1969 by Fortress Press)

NEW CAREER IN MALAWI for RETIRED CANADIAN

For the average Canadian 65 is a magic number. That's the birthday which marks the end of his struggles on the labour market and the beginning of retirement. It may mean a move to sunny Florida, or more time to spend with the grandchildren.

For Russell Johnson, his sixty-fifth birthday marked the date on which he mailed an application to the Canadian International Development Agency to become an adviser to the sawmilling industry of a small country located between Zambia and Lake Nyasa in east Africa. Mr. Johnson had had years of experience as a sawmill manager in Quebec and Northern Ontario and he felt that the assignment in Malawi would be a useful conclusion to his career.

In October 1965 he left his home in Sault Ste. Marie, Ontario with about 50 pounds of tools packed in his hand luggage.

A few weeks after his arrival at the mill in the capital, Blantyre, he had taken stock of the situation; he wrote to CIDA of the great need for modernization in what he felt was a potentially profitable industry for the country. The Malawi Government had already done much through the creation of plantation or "man-made" forests to supply the necessary lumber, but new equipment, up-to-date methods and skilled workers were needed to make the most effective use of it.

In June of 1966 Mr. Johnson wrote to CIDA requesting two assistants to help him in the supervision of the three mills which he had brought under his jurisdiction. Shortly thereafter he was joined by the men he had asked for: his "kid brother" Herman, who was then 60, and a former apprentice who is now a "saw doctor", Gerard Cere. He also asked that CIDA ship him the 300-pound anvil used for saw maintenance which he kept in the woodshed behind his house in Sault Ste. Marie.

By the time his first year of service drew to a close, Mr. Johnson had trained a crew, doubled production in the Zomba and Dedza government mills, found new uses for local timber and brought under his supervision the sawmills at Blantyre, Chickengwa and Mlanje.

In August of 1966, the Secretary of Development and Planning in Malawi wrote to CIDA requesting that Mr. Johnson's contract be extended for a further 12 months. "The Government is extremely pleased with the work of Mr. Johnson, which is indeed essential to the management and development of Malawi's sawmills . . .," he wrote.

It was fortunate for Beenwell

Chepeta and his family that CIDA agreed to the extension. He was the Malawi supervisor of the Blantyre mill and a few months after the Canadian adviser's contract had been extended, Beenwell's wife was rushed to the hospital. She urgently needed a blood transfusion but her blood type was not available. The distraught manager applied to his Canadian friend for help and by a stroke of luck, Mr. Johnson's blood was of the correct type. He hurried to the hospital and the transfusion was made; Mrs. Chepeta's life was saved.

Shortly after the incident, Russell Johnson returned to Canada on leave. When he came back to Malawi, he learned that Mrs. Chepeta had given birth to a baby and that the proud parents wanted him to give the child a name. On the advice of an African friend, he chose the name Carrot for the infant and presented it with a gift of a complete wardrobe.

In 1967, Mr. Johnson's contract was again extended. On his suggestion, CIDA made a study of the progress of Malawi's lumbering industry and decided to supply $65,000 worth of sawmilling equipment to the country. Mr. Johnson was to be responsible for the installation of the equipment in a new mill to replace the old one at Zomba.

Before long it became clear to the Canadian adviser that with a little ingenuity and careful management, the $65,000 could be stretched to provide enough equipment so that the old Dedza mill could also be replaced, although some of the old equipment from Zomba would have to be utilized. With the cooperation of the Malawi authorities the Zomba mill was completed last November and the Dedza mill should be starting operation this month. By 1985 Malawi hopes to be producing 15 million cubic feet of lumber, compared to the 105,000 cubic feet the country was turning out when the Canadian team began its work in 1965.

When Russell Johnson completes his assignment this year, he'll be 70 years old. He will be able to look back on the first five years of his "retirement" and see an industry which he helped to modernize so that it is growing yearly in its importance to Malawi's economy, fifty men whom he and his fellow advisers trained to carry on their work, and a godchild named Carrot whose family will never forget him.

Letter

I feel it is my duty and pleasure to let you know how much I enjoyed February edition of "Glad Tidings".

Every article conveyed something of great interest spiritually and educationally as to what is going on in many parts of the world, as well as on our own door steps, presenting a challenge to each reader and organization to do their part to further their efforts in WMS work abroad and in their own community. —GH

IN PUERTO RICO AND TRINIDAD

Catching butterflie

Patience's father is a Professor of Systematic Zoology at Carleton University and his wife Anne is a Research Associate there. They are both entomologists and last summer took their three daughters, Patience, Barbara and Lucy with them on a field trip to Puerto Rico and Trinidad. Far removed from people most of the time, they spent seven days a week collecting and studying insects. The sections about Puerto Rico, Patience wrote in the field, but by the time they got to Trinidad she became interested in the collecting in spite of herself and the writing was postponed again and again.

Barbara, then 13 years old, contributed the sketch of the rain forest which you see on this issue's front cover. She sketched it near El Yungue in Puerto Rico while sitting on the doorstep of the field station during the rains.

The singing of numerous tree frogs in the rain forest was deafening. It was unfortunate we were collecting insects instead of frogs, as frogs were much more in evidence! Between the frequent showers we had been out with our butterfly nets after little (and sometimes not-so-little) things which many people consider creepy and which my parents spend their time studying. My two sisters, Barbara and Lucy, and I accompanied our parents on a two month field trip to Puerto Rico and Trinidad.

Lizards and chameleons occasionally detoured through the house

From the doorstep of the field station, we could see grapefruit, bananas, bamboo, cecropia and palm trees. Numerous snails two inches in diameter climbed up our walls and the occasional one ventured in through windows which were covered only by iron grillwork. Lizards and chameleons were in abundance and occasionally detoured through the house. The ants, fortunately, kept their distance. The average rainfall here in the rain forest is 190 inches per year. When the rains seemed unremitting, we drove down the mountains, sometimes to Luquillo Beach on the Atlantic Ocean. Here a walk on paths shaded by co-

insects

by PATIENCE E. HOWDEN

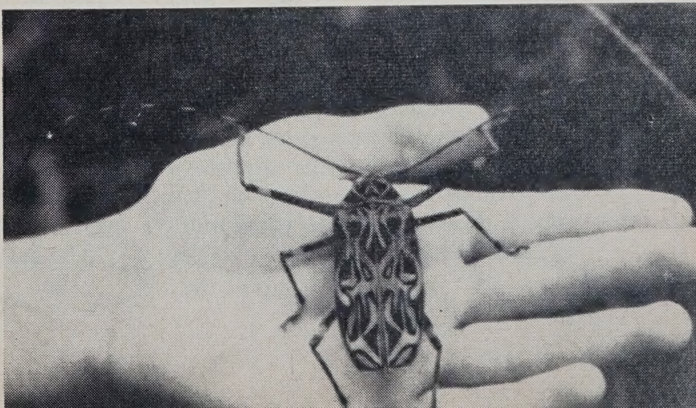
conut palms brought us eventually out to a white sand beach. The water was a disappointment, for the air was uncomfortably warm and the tepid sea provided little refreshment. Also, as we enjoy a sea with surf, the glassy smoothness of the water was still more disappointing.

After 17 days we left the rain forest to stay on a very progressive coffee plantation near Jayuya. Besides touring the plantation, we had our first ride on a Paso Fino, a horse known for its smooth riding gait. The Department of Public Instruction visited the plantation periodically to show films. The film shown while we were there was hard for us to understand as it was in Spanish, but we gathered that the meaning was to teach the people how important it is to obey the doctor's orders. Booklets describing how to prepare for a hurricane were distributed; it was hurricane season.

My sisters learned singing games from the children on the plantation

Lucy and Barbara played with a few of the children on the plantation and learned some of their singing games. The Spanish have very musical voices, and though my sisters didn't understand the words, they had a lot of fun.

We stayed four days in San Germán at the Inter American University from which we drove daily in our little air-conditioned Cortina to Guanica. Our parents collected insects in the dry, thorny scrub forest while we read in the car or caught butterflies; they took us to the adja-



On Barbara's hand is a harlequin beetle, *Acrocinus longimanus* Linnaeus.

cent beach to cool off for a lunch break. In the afternoons we usually went back to San Germán as the insects flew faster in the afternoon heat and we tended to slow down!

Our next base was at La Parguera, a small fishing village on the Caribbean. The guest house we stayed in was right on the water's edge where we could watch the fishing boats and pleasure craft going past. Unfortunately, there was no place for swimming there. On our last evening, we took a boat ride to Phosphorescent Bay. The motorboat's wake glowed green in the dark evening and we could see the plentiful fish by their bright green trails. The phosphorescence is caused by tiny marine life.

We were delighted that our flight to Trinidad stopped over briefly in Caracas, Venezuela, where we saw the lofty mountains of South America towering abruptly out of the Caribbean Sea.

In Trinidad avocados, mangoes, guavas and limes grew in our backyard

Our rented house in Trinidad was on a hillside and had a gorgeous view of Tunapuna and St. Augustine with the vast Aripo Savannah extending beyond. It was the rainy season, and we could see and hear the tropical rains coming from a distance. In the evenings we were often lulled to sleep by the muted music of a steel band practicing across the valley. Also in the evenings, however, dogs came alive and barked loudly throughout the night at the slightest provocation, and we had to be very tired before we could sleep.

Daily we climbed the steps into our backyard to pick the avocados, mangoes, guavas and limes which grew in abundance there. Although the guavas were wormy and Mom was the only one who enjoyed the mangoes, the avocados and limes were better than most that are available in Canada.

We spent our days collecting insects and butterflies, usually in the mountains that run along the northern edge of Trinidad. We had caught some very impressive butterflies but the first time I saw a *Morpho*, I dropped everything but my net and ran. The *Morpho* is a large iridescent blue butterfly, and I caught only one the whole trip despite the numerous times I saw them.

We made a trip to a bat cave with another family from Ottawa and a guide. Dad wanted to collect some of the insects that live in the bat guano. There was a long walk uphill along a narrow path that consisted of a thin layer of leaves covering greasy red mud that made it obvious which of us was surefooted. We avoided banana leaves to the best of our ability after we caught a tarantula spider on one. Our guide pointed out several "jungle eater" palms that had their trunks thickly covered with spines.

The cave was large with a contin-

Lucy (centre) playing a singing game with the children on the coffee plantation at Jayuya, Puerto Rico.

uous flight of bats inside. There was a drop of about 15 feet after one maneuvered over the lip of rock at its mouth. Our guide cheerfully produced a ladder of steel that was modelled after rope ladders, except for the fact that it was only six inches wide. None of us had gloves but the guide (who would think to bring gloves in that humid heat?) and we willingly let Dad go down first. He reappeared almost immediately at the top with his glasses hopelessly steamed up and gasping from the strong stench of ammonia from below. The guide, however, brought up generous samples from the cave and we trudged back to the car, disappointed at the loss of a day and resolved to the long, jolting ride back to the house in the tiny Renault, this time without the benefit of air-conditioning.

We often spent time collecting near a good beach in the morning. We would then dash for the good surf and cool off for a while after sometimes futile chases after aggravating butterflies. After a quick lunch, we would hurry back to the collecting until we were forced indoors by the inevitable afternoon rain. Often, if our swim was too long, we had to eat lunch in the car on the way back to the house and a much needed afternoon nap. We often went collecting in the evenings, as many insects fly only at night.

We worshipped at Aramalaya Church

One Sunday we drove to the nearby Aramalaya Church, looking forward to a native service. We were secretly disappointed when we discovered the minister was from Canada and the church was supplied with up-to-date Canadian hymnals. It was good to sing some of the old favorite hymns, though, and the electric fans were one modern innovation we didn't mind at all.

While we were in the airport on the day of our departure, we noticed some mounted butterflies, similar to ones we had caught, on sale for $7 to $15. I'm sure it was more fun to catch the butterflies than to buy them, and who could ask for a better memento of a summer?

The Roles of

FOREIGN MISSIONARIES and MISSIONARY AGENCIES

vis-à-vis

The Mission in the six continents

(Reprinted with permission from The International Review of Missions)

by DAISUKE KITAGAWA*

Today Christians are found in every nation. No nation can be called a Christian nation, but no nation can be called a pagan nation either. There are nations where Christians are in numerical majority, and there are nations where Christians are a tiny minority. All the same, there is no nation on the face of the earth that has no Christian among its citizens and no nation which is entirely free from all forms of paganism, pre- or post-Christian, or neo-paganisms of one sort or another. This means that, in terms of the nineteenth century way of thinking, no nation needs any foreign missionary, for no nation is 'more Christian' than any other nation. All are more or less 'in the same boat'.

Seen from another perspective, however, the same situation leads one to a different conclusion: that every nation is a mission field and every Christian national is called to be a missionary among his non-Christian compatriots. Now the question is: does this mean that there is no place nor use for 'foreign' missionaries anywhere any longer? Whether the government of any nation is reluctant to admit entrance to foreign missionaries or not, the Christian Church must on its own accord face this question. It is the decisively affirmative answer to this question that underlines the notion of the Mission in the Six Continents. Now we must pursue the twin questions of what and how.

I

The basic issue is that the Christian faith itself requires foreign missionaries now more than ever. This does not mean that the Churches in some countries need missionaries sent from their sister churches in other countries, for churches in some nations can afford to spare some of their personnel while churches in other nations are short of trained personnel and therefore those who have more than enough should help those who do not have enough. What is meant here is that, if Christianity were to be fully Christian in any nation, it needs, at the present stage of human history, the presence of foreign missionaries in the midst of the national Christians who per se are called to be domestic missionaries. For the Christian faith has to be at once universal and indigenous.

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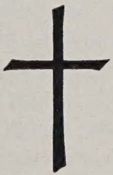
* Dr. Daisuke Kitagawa is the Secretary for Urban and Industrial Mission of the Division of World Mission and Evangelism, World Council of Churches.

What then is the latter day foreign missionary's role? How does it differ from that of former days? In the early days of the modern missionary movement, for example, American missionaries were sent to Japan, to evangelize Japan. They were American missionaries to Japan, and their roles were multiple and often 'all inclusive'. In order to witness to the wholeness of the Gospel to the fullest possible extent (to which the pagan Japanese were to be converted), the missionary force sent there from the 'Christian land' felt called to do everything to and for the pagan nationals. They built institutions and ran them: clinics and hospitals, schools and universities, model farms and experimental industries, and not the least, the administrative structure of the Church. In all this it was the foreign missionary who was the main actor. In the name of Christ, he gave, he taught, he helped, and he demonstrated a 'better way' to do things than they had known, with the explicit intention to replace their way with His.



The ultimate objective of the missionary enterprise was then understood to be that of 'gathering in' of the converts (i.e. those who were impressed enough by the new way shown by the missionary to adopt it by forsaking their own (old) way to start a congregation). The church thus brought into being was either an extension or a replica of that American denomination which had sent the missionary.

In hindsight one can now see that, the basic motivation or the stated objective of the missionary agency notwithstanding, the operational goal of the missionary's activity was no different from that of 'Church extension' in the USA. It did not bring forth the 'Japanese' Church of Christ but simply extended American denominations to Japan.*

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* This may be characterized as 'Home Missions Abroad', while the American Churches' missionary work among racial minorities may be characterized as 'Foreign Missions at Home', as I have done elsewhere.

That is the way the foreign missionary movement operated and in it there was little distinction between American and European or for that matter between Protestant and Catholic missionary agencies. Obviously that day is now over. The ecumenical age in which we are living is also an age of the emergence of 'national' churches in the former mission fields. The foreign missionary's role must also be different accordingly.

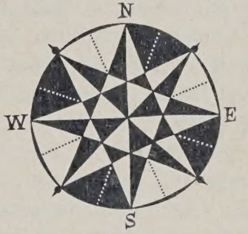
The late Dr. Martin Luther King, Jr., has said that the trouble we are now in comes from the fact that while the world has become a neighbourhood, mankind has failed to achieve brotherhood. In this statement he pointed to the heart of the Mission of the Christian Church in today's world. Christians everywhere are now being called in the name of Jesus Christ to proclaim the unity of all mankind. To proclaim Jesus Christ as the Lord and Saviour of the world is to proclaim the oneness of all mankind transcending every imaginable difference which has so far separated men from men — racial, national, cultural, linguistic, socio-economic, politico-ideological, religious and all the rest. 'In Christ there is neither Greek nor Jew, neither free nor bond, neither male nor female, . . .' (Gal. 3: 28, Col. 3:11) is not a moral exhortation urging people that they ought to get along one with another despite differences among them but a prophetic warning to the effect that this is the way God has made us and not to comply with it will sooner or later result in the total destruction of human life and existence. This is the modern equivalent to the missionary call to convert the 'souls perishing because they know not their Saviour' of the former days. By the same token, to confess Jesus as one's personal Saviour is to get out of one's own private world (which more often than not is objectivized and structured as well), in order to relate oneself to everybody else — far and near, overseas and at home, seen or unseen, known or unknown — as one's neighbour and brother and to behave toward him accordingly. To profess oneself a Christian without doing this is to disobey Jesus, who says: 'If you are bringing your offering to the altar and there remember that your brother has something against you, leave your offering there before the altar, go and be reconciled with your brother first, and then come back and present your offering' (Matt. 6:23 Jerusalem Bible). This is a modern equivalent to ancient blasphemy, or what profanity really means today, pre-

cisely because herewith is the Lord's Name being taken in vain.

II

So in the world which has virtually become a single neighbourhood, in an ecumenical era, at the time when Christian churches are found in all the nations on the face of the globe, what is the role of the foreign missionary and how should he perform it? Nations exchange embassies and consulate services; universities of different countries exchange both teachers and students; increasing numbers of private organizations are internationalizing their personnel; and the United Nations and its related agencies have for some years been developing international programmes with multinational teams of technicians and experts through multilateral agreements. Can any of these offer helpful models as we deliberate on the roles of the foreign missionary and missionary agency today?

All these indicate that internationalism is a *fait accompli* now and no institution can ignore it except at the risk of being left behind the time. The Church's case however is unique by itself, for in all others each institution presupposes the autonomy of its foreign counterpart, but no national church can claim to be fully the Church all by itself, financially self-supporting and administratively autonomous though it may be. No nationally autocephalous Church can claim to be fulfilling the Mission of the Church in the world unless it is an integral part of the Church Universal to begin with, and is continually sharing in that mission in partnership with other national churches, or churches in other countries.



Today's foreign missionary therefore is not an American missionary to Japan, a British missionary to Ceylon, a Danish missionary to India, a Dutch missionary to Indonesia, etc., but a French Christian in Cameroon, a German Christian in Tanzania, a Swedish Christian in Malaysia, a Japanese Christian in Nepal, a Filipino Christian in Laos, etc. Every Christian is called to be a missionary where he is, and a foreign missionary is one who goes to another country to be a partner with the national Christians of that country in carrying out the one mission of the one Church Universal, with that particular country as a definite locus of operation; that is, through such an international partnership the universality of Christian Faith is made visible and concrete without in any way jeopardizing its indigenous nature.

Herein is the missionary significance of 'Christian Laymen

Abroad' regardless of their occupation. As the number of 'professional' missionaries (i.e. those who are supported by missionary agencies of various churches) decreases, and who as such can be admitted into Afro-Asian countries, the number of 'lay missionaries' must increase among those Christians who go abroad in all sorts of capacities totally unrelated to the institutional Church. Their Christian vocation is to be partners with the national Christians in witnessing to their common Lord and Saviour, Jesus Christ, through their secular occupations. This principle applies to graduate students, civil servants, technologists, business executives, etc., of the developing countries who go to Western countries just as much as to those who go from the traditionally mission-sending countries to the heretofore mission-receiving countries.

The going and coming of foreign missionaries must be in both directions, however unstructured or unorganized. The principle of mutuality in exchanging individual Christians as 'foreign missionaries' between Churches of two or more countries must always be upheld at all cost. There can be no exclusively mission-receiving churches any more than exclusively mission-sending churches. Every national church must give to others, for only in and through such mutual giving and receiving, can the fullness of the Christian Gospel be realized in both countries.

Does this mean that no more professional missionaries are needed nor missionary agencies necessary? I do not think so, but not in the traditional sense. The roles of both the professional missionary and the missionary agency will from now on be radically different and the way in which the new roles are to be played will also be radically different from the past.

But how can we get at these questions? Given the long history of the missionary movement from the West to the four corners of the earth, given the fact that the missionary movement of the past was intricately entangled with Western colonial imperialism and the industrial expansion of the Western nations, and given the economic injustices resulting therefrom as manifested by the almost unbridgeable and yearly growing economic gap between the West and its ex-colonies, the questions before us are extremely difficult to get at realistically, let alone to answer. Missionary colonialism dies hard partly because 'national' churches in the ex-mission fields find it more comfortable and secure to stay on at the receiving end. With all sorts of ecumenical agencies (from the World Council of Churches, regional Councils like AACC and EACC, to national and local councils of churches) at work, still the bulk of missionary aid apparently goes bilaterally from one church in the West to its sister (or still daughter?) church in a developing country. Where this practice continues the behaviour patterns of Western missionaries are not substantially different from those of their forbears, nor are the attitudes of the national church leaders toward the foreign missionaries and toward their boards different from those in former days.

As long as Christian mission is understood primarily in terms of philanthropy, aid-giving and receiving relationships may be the best that can be achieved between the Churches of richer and poorer countries. This is not only not enough but basically wrong, however motivated by goodwill. Mission boards of rich churches may relinquish the authority to govern the life of the aid-receiving churches by making all the gifts, material and personnel, with no strings attached, and benevolently permit the aid-receiving churches to 'make their own mistakes so that they may learn'. But if this is the only way in which the poor churches can be helped, then there is something radically wrong with the Gospel which has been transmitted to and received by the people who make up those churches. To continue helping such churches through perpetual 'foreign economic aid' will simply contribute to intensify dependency — counter-dependency relationships between the aid-giving and -receiving churches.

Does this then mean that there is no more use nor need of professional or career missionaries? I personally do not think so. With the growing emphasis on the ministry of the laity, the ministry of the clergy does not go out of existence; i.e., the former cannot replace the latter. The crucial thing is that the role of the ordained be redefined in the light of the ministry of the laity. So it is with the 'professional', 'career' or 'full-time' missionaries. They are needed as much today as they ever have been but in radically different roles from those of their forbears. With this change in the missionary's roles, the roles and functions of the missionary agencies also have to change.

What is being called for is not devolution of missionary aid let alone elimination of missionary agencies, but revolution of both missionary agencies and the structures of the churches in ex-missionary fields. The ecumenical situation in our contemporary world requires a radically different kind of missionary agency, a new breed of 'professional' missionary, and a totally different stance on the part of both formerly missionary-sending and receiving churches toward each other, based on a basically different conception of the Church and the mission from anything which has been familiar to us up to now.

I would suggest that from now on the missionary agency's most crucial role is to mobilize, not recruit, potential 'foreign missionaries' from among Christian laymen sent abroad by industries, foundations, universities, governments, etc., and to give them orientation and training so that they may go overseas as gracious receivers as well as generous givers, learners as well as teachers, and that they may be sensitive to and empathetic with those whom they come in contact and especially those with whom they work.

The 'professional' foreign missionary has to be recruited and trained. His recruitment will have to be done by the missionary agency from among those who sincerely feel that they are called to be witnesses to Jesus Christ among people foreign to them. Having recruited them, the missionary agency must provide for them an opportunity to test their vocation. For not everybody, no matter how sincere, is meant to be a witness among foreigners.

When candidates are sufficiently convinced of their vocation as career foreign missionaries, then they have to be subjected to rigorous training to become living representatives of the Church Universal, not of the churches that support them, to people among and with whom they are to live and work. The missionary agency must see to it that their candidates receive adequate training, not necessarily by the agency itself, but by universities and other institutions as well, depending on the felt needs rising out of their assignments.

One of the most important roles of the modern career missionary is to be trainer or enabler of 'lay' missionaries and to be a catalyst to the national Christians. As such he needs to be thoroughly trained as an interpreter of the culture of his own country to people of the country he goes to and vice versa, so that he may, among other things, be able to help train Christian laymen going abroad from the country in which he is serving to be effective 'lay' missionaries, as well as to train laymen from overseas in the country where he is serving. He needs to be a well enough trained theologian to be able to 'do theology' *in situ.*

Finally he ought to be a man of spiritual discipline who can Christianly 'be in'* wherever he is placed as a personal 'representative' of the Church Universal — as an associate pastor of a local congregation, as a teacher in a public school, as an accountant at the national church headquarters, as a nurse at a church-operated clinic, as a member of a team of evangelists, etc. He who bears 'the marks of Jesus branded on his body' will, regardless of his position, be able to fulfil his mission as an ambassador of the Church Universal — not so much by what he does as by his presence or by his being who he is.

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* A phrase invented by radical students in the USA along with 'teach in', 'pray in', etc.

NATIONAL STAFF NEWS

Miss Stuart

The National Department is pleased to welcome a new member to its staff in the person of Miss Charlotte Stuart. Miss Stuart was born and educated in Ayr, Scotland. She worked as a primary school teacher for two years prior to entering St. Colm's Training College in 1960. On completion of her course at St. Colm's she was appointed as Deaconess to Currie Kirk, Midlothian, where she served for approximately three years. She then was asked to go to Nigeria. After a brief missionary orientation period at St. Colm's, she was appointed to the Presbyterian Church of Eastern Nigeria in January 1966. She served for a year at the Goldie Training Centre, training Church Sisters and Women Evangelists and helping with short training courses for the laity, following which she became District Worker in the Presbytery, travelling to the villages and helping the ministers and Church sisters with training events. The situation which developed in Eastern Nigeria (which became Biafra) resulted in her return to Scotland in April 1968. After a period of deputation work she was appointed to the staff of St. Colm's where her main responsibility was for the Home Mission Studies of Church of Scotland and Irish Presbyterian deaconesses, and Africa studies for men and women going to Africa as missionaries. She continued in this work until the end of 1969 when she emigrated to Canada. Miss Stuart's appointment is to inner city work based in Queen Street East Presbyterian Church, Toronto. We commend her to the prayer support of the membership of the Society as she undertakes this important ministry.

THE WMS AT WORK

Annual Meetings

"*Glad Tidings* Under Attack" —

a mock TV programme was the highlight of the afternoon session of the annual meeting of Brampton Presbyterial, held in St. David's Church, Campbellville.

St. Andrew's Church, Mount Forest, was the location of the annual meeting of Saugeen Presbyterial. Discussion groups were formed to examine reports to see where improvements could be made in the coming year.

At the annual meeting of Sarnia Presbyterial held in Strathroy, Mrs. William Fitzsimmons of Beaverton showed slides and gave an excellent commentary on the Holy Land.

Prior to the annual meeting of Peterborough Presbyterial held in

St. Paul's Church, Port Hope, a service of Holy Communion was held with members of Presbytery. Mrs. A. S. Curr of Council Executive was guest speaker at the annual meeting.

The annual meeting of Maitland Presbyterial was held in St. Andrew's Church, Wingham. The members were arranged into three groups for a discussion on "Reconciliation". We could sum up the reports from the groups as follows: Reconciliation means the mending of something that has been broken. It can bring about Peace with God, and the restoration of good relations within families and with friends. When a Christian speaks for this purpose, to either an individual or a group, the words must be simple, easily understood, and motivated by love. Alienation comes about in many ways. Sudden loss, tragedy, suffering, we cannot accept, so we let go of God. Conflict in family life, and walls of misunderstanding arise. Reconciliation is one of the great basic needs of our day. While man is alienated from God, reconciliation is not likely to come about between man and man or nation and nation. A way of reconciliation has been provided by God in the person of Jesus Christ. One of the leaders told of how her home church group had decided on an every-home visit in their town. The visitor chooses a well-timed hour of the day, and day of the week, for the purpose of searching out lonely, discouraged, depressed, friendless persons, who may not need much more than a kindly smile, a clasp of the hand, and to know someone cares about them. Would this not be a step towards reconciliation with a God who loves them, and their neighbour who serves them?

Girls Honoured at St. Columba, Hamilton

Since her graduation from CGIT five years ago, Pat Rice of St. Columba's, Hamilton, has been first assistant CGIT leader. She has now been appointed associate leader of the group and was presented with a Life Membership by the Jean Jamieson auxiliary; and Patti Coleman, who will graduate this year from CGIT, was given a junior Membership and two seals in recognition of her assistance in the COC over the past nine years. She is now able to take full leadership and also teaches in the Church School.

Newslettes

Miss Annie Hill, Glad Tidings Secretary in Westminster Presbyterial, was recently presented with an Honorary Membership certificate by the Presbyterian Women of First Church, New Westminster, in recognition of her many years of service to the WMS, WD. Miss Hill presently holds office on all three levels.

The WMS auxiliary of the Chinese Church, Vancouver, have presented Mrs. John Con, mother of the Rev. Ronald Con of "Bamboo Bridges" with an Honorary

Life Membership.

The members of Knox WMS, Port Alberni, B.C., were delighted to welcome over 100 men and women from their own, and all the other churches in the area, to their January thankoffering. Many responded to their personal invitations, and were glad they had come to hear an inspiring address from Mrs. R. Manthorpe, President of Westminster Presbyterial, and join in the fellowship which followed.

At the 60th anniversary meeting of the WMS group at Riverfield Church, Que., Miss Lois Cooke and Mrs. Douglas Allen told of the work being carried on at Tyndale Neighbourhood House in Montreal.

ANNUAL
COUNCIL MEETING
May 25th-29th, 1970
Ewart College
156 St. George St., Toronto

OFFICERS' CORNER

SYNODICAL MEMBERS

Synodicals will be assessing themselves this month. Hands up, all those who have ideas on new names, new structures, new procedures for the WMS (WD)? For Synodicals and Presbyterials too? You'll find there is leeway for change written into "Constitutions and By-laws". Have you read it lately? Don't wait until 1979! The 70's are NOW!

ALL WMS MEMBERS

Did you know that there is a new series of pamphlets (4-page) on Women's Groups in Your Church? Takes you all the way through the Why a Women's Group to the How of Organization and of Programme Planning and Worship, giving as well the Structure and Purpose of the Women's Missionary Society (WD). For copies write to the Secretary for Adult Work, Room 100, 50 Wynford Dr., Don Mills, Ontario (Single copies free, quantities 2c each).

GROUP PROGRAMME PLANNERS

You're in the doldrums? Nobody — but NOBODY — wants to take part in the programmes — too busy, too nervous, too TOO!!? How about trying something different — a playlet. No actors? No stage? No time to make costumes? No need for them — have your members read the parts. No Oscars for them — but no fluttering hearts either.

There are quite a number of short playlets available which should lead to some lively discussions. The Secretary for Adult Work (address above) will send you information about them if you write to her.

THE CHURCH IN THE WORLD

Record Scripture Distribution in Canada

Total distribution of Bibles, Testaments, Gospels and Scripture Selections by the Canadian Bible Society in Canada in 1969 was 1,185,250 compared with 676,689 in the previous year. This was seventy-five percent higher than in 1968 and these tangible figures stand in striking contrast to recent reports suggesting a declining interest in religion.

The 75c paperback New Testament in TODAY'S ENGLISH VERSION entitled "Good News for Modern Man", which has had a world distribution of eighteen million, accounted for most of the quarter million New Testaments distributed in Canada last year.

People are surprised to learn that the Canadian Bible Society distributed the Scriptures in 72 languages in Canada. Even though people speak and read English and French they prefer the Scriptures in their mother tongue both for public worship and private reading.

A total of 5,417 Braille Scriptures and records of Scripture readings in different versions were given free of charge to registered blind people. More than 22,000 Bibles and Testaments in English and French, and in Roman Catholic, Protestant and Jewish versions were presented to new Canadian citizens at Citizenship Courts in all Provinces.

Over 450,000 Gospels and Scripture Selections were given free of charge for the use of Chaplains in hospitals and prisons, and for the use of churches and missions in their evangelistic outreach.

Committee Asked To Rethink Mission

Two phenomena in today's world have important implications for the Christian mission, the Rev. Philip Potter told the Enlarged Divisional Committee on World Mission and Evangelism (DWME) when it met in Geneva. These phenomena, he said, are the "one, yet pluralistic world" and urbanization. Both offer a means for freer and richer community life, yet at the same time create "greater loneliness, helplessness and lack of participation. Power tends to be exercised by faceless men whose main preoccupations are increasing production, enlarging the boundaries of the city and pursuing wealth."

Mr. Potter, a 48-year-old West Indian, was presenting his report as director of DWME and he went on to challenge the 60 churchmen from North America, Europe and the Third World countries to "rethink the whole approach of Christian mission" and try to discover what God is doing in his world.

Noting that the Division had designated "Salvation Today" as the study theme for the next few years, he said salvation was understood in its biblical sense as liberation and healing in a dynamic perspective of what is happening to man in himself and in society.

If the Church is to follow Christ, said Potter, it must be a Church for others. This means it must be concerned with the problems men face today. He mentioned specifically the programme to eradicate racism suggested by the World Council's Central Committee last August and the challenge on development as made by the Uppsala Assembly.

"Unless the ecumenical movement can help the churches to see that development is not just an economic matter but involves the whole man and all men," said Potter, "development will be seen by the poor nations not as a new name for peace but as a new form of exploitation and subjection." He further said: "If the violent protests of students, workers and minority groups, especially the protest of blacks against white racism, are properly assessed, it becomes clear that the rich nations are morally and spiritually under-developed. Development, like mission, must be seen to be in six continents."

Two other concerns Mr. Potter asked the committee to consider were the Christian mission among men of other faiths and ideologies and joint action for mission.

The relationship of dialogue with men of other faiths and the proclamation of the gospel has become "a subject of controversy", the director conceded. "In some quarters there is the suspicion that the uniqueness of the Christian faith may be sacrificed by this dialogue and that syncretism and humanism may be its result."

Potter affirmed his conviction that "This dialogue is lifting up many issues for the understanding of the gospel and of the Church which can only contribute to a richer and more relevant witness to God's ultimate purpose for a pluralistic world."

Joint action for mission was described as all the churches looking together at the total needs of a given area and making all their work contribute to a common objective approved by all. This requires a "new habit of mind" which thinks not in terms of a particular church but of the Christian enterprise as a whole in the area in question.

WCC/RC Women's Group Chooses Specific Projects

The Women's Ecumenical Liaison Group discussed at length priorities in the area of women's special contributions to the churches and society at its meeting in Switzerland in December. This group was appointed jointly in October 1968 by the World Council of Churches and the Secretariat for Promoting Christian Unity of the Roman Catholic Church in consultation with the Laity Council, and consists of 10 members plus four ex-officio members.

Specific projects chosen for study and exploration were:

— case studies of experiences of ecumenical encounter, gathered from various areas of the world, accompanied by questions for discussion;
— a survey to determine the effect of mass media on the image of women;
— the building up of documentation and bibliography on women's role in church renewal;
— contributions from various people relevant to Christian thinking on relations between men and women — within the overall WCC study on "Conscientious Living in a World of Change";
— ecumenical experiences in transmission of the Christian message in a secular age;
— promotion of responsible participation of Christian women in development, both in the developed and developing countries.

Tolerant Attitude to Religion Hit by Communist Paper

Certain Communist Party organizations in the USSR were attacked recently for not taking a strong enough stand against religion.

The criticism came in a front-page editorial in a Moscow district party newspaper which also revealed that some party members were taking part in religious services.

The paper also said that many party organizations were carrying out atheistic education and organizing scientific propaganda among the population. But many others had no clear systems of scientific-atheist education, nor was individual work by party members with believers effective.

WCC Called to Widen Minority Representation

If the World Council of Churches is to be relevant in the 1970s, it must find a whole new style of life more open to the cultural contributions of youth, women, non-whites and others not now properly represented in its organization.

This was the advice given by Miss Jean Fairfax, director of the Division of Legal Information and Community Service of the NAACP Legal Defence and Education Fund, when she addressed the annual meeting of the Friends of the WCC on December 9. Miss Fairfax, who is black, is one of only seven women in the 120-member World Council policy-making Central Committee.

The World Council has been so dominated by the viewpoint of the white, middle-aged, Western clergyman that it has been all but impossible for it to communicate effectively with alienated minorities, she said. Cited specifically were its parliamentary procedures, the way it conceives of worship, and even the way it organizes its ceremonial processions.

The present leadership of the Council, when confronted by the "take-over" generation of minority groups, must become the "move-over" generation so that "something new can happen in the ecumenical movement," she said.

Dr. Eugene L. Smith, executive secretary of the World Council's New York office, reported that "in the last 16 months the World Council had moved on more fronts, taken more risks, received more attacks, accepted a more diverse group of churches into membership, broken with more of its own traditions than in any similar period."

"In a time of financial crisis the World Council gives away 20% of its reserves to be distributed by organizations of oppressed racial groups," he told the meeting. "Several church bodies urge others to give but the World Council is the only group to lay its own funds on the line," he stated.

Your Prayers are asked

—for all from across North America who attend the meetings of the Department of Education for Mission that they may be guided in decisions in regard to the development of cooperative education for mission and educating church leadership for the use of resources.

—for all members and officers preparing for and attending the Annual Synodical Meetings in Central Canada in April that through these meetings women may be helped and encouraged to share in Mission.

—for the members of the National Staff engaged in work with our Chinese Canadian people, that their ministry may be richly blessed of God: Miss Catherine Watson, Miss Fanny Tse, Miss Annie Wilson, Mrs. Angela Fong-Sang, Mrs. Elsie Young, Miss Ruth Yeandle, Mrs. Loretta Lum, Miss Margaret Near, Miss Grace Wong, Mrs. Yew Fin Tam Hu and Miss Betty Lam.

—that many of the Chinese immigrants to Canada may be reached through our ministry to the Chinese people and take their place in the life and work of the Church.

—we ask for your prayers of Thanksgiving that the civil war in Nigeria has ceased and that plans are underway for rebuilding the areas which have been destroyed due to warfare. We ask your prayers for reconciliation in these days among the people in Nigeria. We pray that we who support our brothers and sisters in this country may be faithful in helping to rebuild the country as a strong unified nation.

—for the Presbyterian Church in Taiwan: We pray for this Church as it is undergoing a time of restructuring with the expectation that it may better serve the cause of Jesus Christ in Taiwan through a new administrative system.

PERSONNEL

MISS ELSIE TAYLOR has returned from Sao Tome. She came to Canada following the surrender of the Biafran forces to Nigeria. At that time there was no further need for relief services from Sao Tome since these services have been undertaken by the Nigerian authorities, thus the operation is closed.

Miss Taylor will be in Ontario until after the meeting of the General Board of Missions, March 10-13, then will be taking some time in British Columbia where she makes her home. Her future appointment will be considered at a later time when it is clear how the Canadian Church may serve the Nigerian situation.

MISS PAULINE BROWN has returned to India after a brief furlough of three months. Miss Brown will be returning to undertake duties particularly in the Public Health Field. Her service during the next term in India may be expanded to serve in a broader area of Medical Work.

MISS BEATRICE SCOTT will be leaving in early April to return to India. She will be returning for her final term of service in that country and will act as a consultant, particularly to the educational people in the Bhil country.

REV. RUSSELL HALL returned to Lagos ahead of his schedule. He returned in order to help to assess the way in which the Canadian Church might share in the work in Nigeria at this time. He has given up the completion of his studies in order to do this service.

REV. GLEN DAVIS who has been in Canada for approximately a year and a half and who has been serving this past six months as Minister to the Presbyterian Korean congregation in Toronto has returned with Mrs. Davis and their family to work with the Korean Christian Church in Japan.

MISS AGNES GOLLAN has received her Diploma in Pastoral Studies from Edinburgh University.

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In Remembrance

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Mrs. Joseph Donnan	Fraser, Tottenham	Barrie
Mrs. Hugh McIntosh	St. Andrew's, Owen Sound	Bruce & Owen Sound
Mrs. W. B. Phillips	St. Andrew's, Owen Sound	Bruce & Owen Sound
Mrs. James Taylor	St. Andrew's, Owen Sound	Bruce & Owen Sound
Mrs. F. H. Graham	Presbyterian Church, Durham	Bruce & Owen Sound
Mrs. Myrtle Deehan	St. Andrew's, Windsor	Chatham
Mrs. William Beard	Knox, Leamington	Chatham
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Mrs. Donald E. Black	Presbyterian Church, Riverfield	Montreal
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Mrs. Wm. Murray	Knox, Woodstock	Paris
Mrs. D. Isbister	Knox, Woodstock	Paris
Mrs. Edward Toombs	St. Paul's, Simcoe	Paris
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Mrs. Tessie Proctor	Knox, Yorkton	Regina
Mrs. P. J. McEwen	St. Andrew's, Wyoming	Sarnia
Miss Ada Murray	Presbyterian Church, West Adelaide	Sarnia
Miss Gertrude Patterson	Guthrie, Alvinston	Sarnia
Miss Marian Goodale	St. Andrew's, Saskatoon	Saskatoon
Miss Evelyn Snoddy	Presbyterian Church, St. Mary's	Stratford
Miss M. Sanderson	Presbyterian Church, St. Mary's	Stratford
Mrs. Harry Talbot	Runnymede, Toronto	West Toronto

RESOURCES FOR

RECONCILIATION IN A BROKEN WORLD

DARE TO RECONCILE: Settings for Creating Community by John Oliver Nelson	$1.50
SET FREE FOR OTHERS by Frederick K. Wentz	$1.50
ADULT GUIDE on Reconciliation in a Broken World by Betty and Hunter Beckelhymer	$ .85
TEENAGE PACKET including high wall? low wall? no wall? by Ruth Cheney	$2.00
STUDY PACKET FOR EXPLORERS including the book "The Mysterious Mr. Cobb" by Myra Scovel	$2.75
STUDY FOR COC including "The Land of Tender Toes" by Dorothy E. Logan	$2.75

OTHER RESOURCES:

I FIND NO FAULT IN HIM by Lois Paterson Keller, an Easter Play in One Act (six scenes)	$ .40
AGENTS OF RECONCILIATION by Arnold B. Come	$2.25
GOOD NEWS by J. B. Phillips, concerned with the difficulties of believing and the problems of unbelief in the modern world	$ .60
MAKING MEN WHOLE by J. B. Phillips, presenting forcefully and simply the vital issues that face us all today	$ .75
EASTER THANKOFFERING ENVELOPES are available	100 for $1.00
ONE INCREASING PURPOSE by Stephen Neill, Lenten meditations which will serve not only as a guide for Lent, but as an introduction to an understanding of the Bible and its dominant themes	$1.35

Available from W.M.S. Book Room, Women's Missionary Society, W.D., Room 100, 50 Wynford Dr., Don Mills 403, Ont. With orders of $5 or less, please send cheque or money order made payable to Manager, W.M.S. Book Room and add 10c per book to cover postage and parcelling.

MAY 1970

GLAD TIDINGS

INTERNATIONAL EDUCATION YEAR 1970

GLAD TIDINGS

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Helen Proudfoot Young, B.A.

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Cover — The world symbol for International Education Year 1970 has been designed by the Hungarian-born French artist, Victor Vasarely. The design, composed of concentric rings, represents an abstract head of universal man illuminated by knowledge originating from a point in the centre of the forehead.

Reporting on Girls' Work . . .

There were 6 C.G.I.T. groups active in the Presbyterial at the end of 1969, with 62 members and 10 leaders. Eight groups disbanded during the year and 2 new groups were formed. Plans for the formation of one other new group were completed during 1969 but its first meeting was not held until after the new year. $154.20 was given to missions during the year by C.G.I.T. members.

The above figures tell a pretty sad story — we have shrunk by about 50% since 1968, in groups, girls, leaders and givings.

The reasons for this? — I wish I knew. There are 38 congregations in the Montreal Presbyterial, so if 6 have C.G.I.T. groups, then, conversely, 32 don't. Only the members of each congregation, including W.M.S. members, can tell whether their young people are being offered an opportunity to belong to a Christ-centred group. In response to the motion passed by the C.O.C. and Explorer Secretaries at the last Presbyterial Annual Meeting — the Presbytery Committee on Christian Education resolved to obtain, from Toronto, statistics on the number of children and youth, and the number of organized groups of all kinds in each congregation; members of the Presbytery Christian Education Committee were then to personally contact the Christian Education Committee or Minister of each congregation which appeared to need assistance in organizing youth groups and provide training for leaders and potential leaders in the Fall. It is disappointing to have to report that this worthwhile resolution was never acted upon. I can only ask again that each W.M.S. member make it her personal mission to see that the Christian needs of the youth in her congregation are being met.

I would speak as well to those in congregations which have C.G.I.T. groups — and say that serving Christ in whatever way we may be called is challenging, and interesting, and stimulating, and should be

This report from the Secretary for Girls' Organizations in Montreal Presbyterial may start you thinking about the situation in your congregation. Does your WMS group take an active interest in the young people and their activities?

enjoyable — but it is also demanding, and often frustrating — but please let's not make it lonely as well. Do we know our congregation's youth leaders, do we offer them a hand sometimes — help them with a meeting — fill in when they're sick — buy their mission study packet and maybe some other supplies needed for their study — offer them a chance just to talk over their problems with a sympathetic listener? I can't emphasize too strongly how much a leader needs this — and indirectly the girls. It was quite shattering to hear that one of our most active groups didn't want to re-affiliate with the W.M.S. this year because hardly any of the W.M.S. ladies ever came out to the service. Now this is a very extreme position for these girls to take — and maybe quite unjustly — but it does indicate how, quite unconsciously, we can just turn girls off about the W.M.S.

But I don't want to sound too negative — all age limit groups seem to have their boom and bust cycles. I think too that the situation in youth groups today is a reflection of the situation in the church and W.M.S. — if membership figures for the latter are not going up, is it too surprising that youth figures aren't either?

And in the groups which were active, besides the weiner roasts, camping weekends, coffee houses, etc., that CGIT'ers love, many projects of help to others were carried on:

—one group had their own booth at the congregational bazaar to help raise money for the church, then ran their own bake sale and tea to raise money for a Christmas basket for a needy family.

—one group looks after the nursery at their church every Sunday.

—one tiny group of three members visits an elderly couple and took them a plant at Christmas.

—and in one very active group — members go weekly to help blind children with their swimming at the Institute for the Blind; held a Fall dance, the money from which was given to the Montreal Star Christmas Fund; and held their annual Christmas Fair — the $100 raised thereby being given to Tyndale House for their general work and for senior girls' activities. Members of this group shared many joint activities during the past year with the Tyndale girls and both groups have benefited greatly from this.

During the year visits were made to six groups. As well, I served on the Provincial CGIT Interdenominational Committee, assisted with the Senior Girls' Conference, and participated in the leaders' tea in October and a leaders' training session in November. On the weekend of 13-15 June I had the opportunity of attending the "Live-In" for Presbyterial and Synodical Girls' Organization Secretaries at Ewart College in Toronto — which was both a learning and a fun experience.

Youth work is an important part of our mission, and those directly involved in it must constantly re-assess its programme and image. Is it felt to be a vital part of every girl's life? — and if not, why not? I would ask for your constant prayers for our work with youth in the year ahead.

Elizabeth Kennedy,
Secretary for Girls' Organizations.

Editorial

Persons in Their Own Right

In the USA, one teenage marriage in every two ends in divorce within five years. Forty percent of all women getting married today are between 15 and 18. Three young people in every 100 between 10 and 17 will be adjudged delinquent this year. It is estimated that 50% of young people on college campuses in the USA are experimenting with drugs. What is the problem? What are the needs of teenagers? What can adults do about it?

Life has many restrictions for the 15 year old. Except for going to school, virtually nothing that he can do is legal. He can't quit school, he can't work, he can't drink, he can't smoke, he can't drive, he can't marry, he can't vote, he can't enlist, he can't gamble. He cannot participate in any of the adult virtues, vices or activities. Yet he has more money and more leisure time than ever before, and he is intrigued and tempted by the exaggerated pleasures of the advertisement world.

Even the fact that young people have more opportunities for education today tends to restrict him to the adolescent stage. He finds too that the world in his textbooks differs from the real world, and he feels deceived. He may react by questioning the status quo, by participating in demonstrations, or it may result in some risk-taking behaviour such as experimenting with drugs or playing chicken on the highway.

Adolescents want action. They want to be more than "puppets" who do what they are told. They want to be persons in their own right. They are people seeking a cause and a reason for being. Thus we see the success of such enterprises as CUSO and the Peace Corps.

Do we need to take a harder look at the extent to which our society is denying the adolescent the room he needs to experiment, to participate, to involve himself in the fabric of real living? Do we need to consider how we can enable our youth to participate legitimately in the social issues of our time, struggle with the real problems of prejudice, social and economic deprivation, and the development of ways of service to others? Do we need to take stock of their lack of involvement in our churches and give them room to participate and contribute to the life and work of the Church? Let's open up ways for them to be "persons" in our communities and congregations. —HCY

The Tri-Church at Leslie and Finch in Toronto involves three communions — Iona Presbyterian, St. Cyprian's Anglican and Hillcrest United. This congregation is attempting to meet the needs of the youth in the community. Margaret Balderston, Presbytery Deaconess, who was assigned to the tri-congregation for several months, talks here with some members of the Youth Group.

M. Balderston

YOUTH SPEAKS

MARGARET — How did this group get started in the first place, and when?

SUSAN — We were in individual groups at first — High Cs and the Anglican and Presbyterian groups. They told us we could have one room for our separate meetings.

DAVE — So last year, in May or June, we decided the best way would be to start something for all the youth, not just one denomination. So we started pushing a bit . . . and the idea caught on to have a room which would be exclusively for youth. We didn't have a leader. We decided we would have to do it ourselves with an adult as a guide. Actually, we feel we could do better without an adult here, but the rules are that with a kid's group you gotta have an adult who is responsible for the group.

SUSAN — If trouble arises adults are supposed to straighten it out. But there was the time a bunch of kids came in, the adult was upstairs. We just told the kids to get out. I don't know what the adults would have done . . .

MARGARET — What would you say is the purpose of the group?

DAVE — To communicate.

MARGARET — Communicate what?

DAVE — Anything between ourselves, between the reverends, our parents. We noticed there was a lack of communication in our other groups. No one could talk to each other. We decided the only way we could do this was to have just everybody come together, keep it just as informal as possible.

SUSAN — Also between the groups, church kids and non-church kids.

MARGARET — Are you attracting kids from the community, or are they primarily church kids?

DAVE — About six people are members of the church and about two go to church.

MARGARET — And how many have you in the group?

SUSAN — Fifty-one by membership.

DAVE — The average attendance is about 20 to 25. We have a kind of a split in the group right now. One group call themselves my friends and one group is made up of the ones in the group last year. Those kids only come out now for special things.

MARGARET — You do have a membership. How do you work it?

DAVE — We tried to design it to screen people without offending them.

SUSAN — We started out with the Hi-Cs and the Anglicans and Presbyterians who had been in groups. We called them the original group and these kids had the right to become charter members as long as they paid their dues — $1.50. The rest have to be sponsored by a charter member. That person can sponsor two members on a trial basis for one or two months.

DAVE — You obey the rules we set down. As far as the basic rules are concerned, it's no alcohol, no drugs, they're really the only rules. There's this crazy thing going around about "no necking" but it isn't held to too much.

GWEN — Guest cards are given out for a quarter.

DAVE — The $1.50 membership covers everything.

MARGARET — What is the age range of your members?

DAVE — We are keeping the minimum age at 14, and 15 if we can, and the top is 24.

MARGARET — How old are you kids?

DAVE — Sixteen and seventeen. We would like to keep the age up. We just don't mix with kids that are younger, say 13 and 14.

MARGARET — What does this type of group have which is a drawing card for kids in general?

DAVE — They can get out of the house, play records as long as they like. To our own set, that's a drawing card.

MARGARET — Do the non-church kids come out on Sunday nights?

DAVE — Yeah, they come.

MARGARET — Is it a formal meeting? What do you do?

DAVE — We try to get a programme set up so they will have something to do. We usually have about 45 people on Sunday nights.

MARGARET — Who is responsible? Do you have a leader?

DAVE — We plan it.

SUSAN — We did have leaders but we asked them to every single meeting and they never showed up and they never gave us an excuse. I guess they are no longer our leaders.

MARGARET — What are the Wednesday, Friday and Saturday nights?

DAVE — Completely informal. We have the record player, ping-pong, the kids come to . . . do their own thing.

MARGARET — Do you have adults here every night of the week?

SUSAN — Every night we are open we have to have an adult, that's the rules.

DAVE — Sometimes one, sometimes a couple. But they don't have to be in the room. It's usually the parents of some of the kids, and some kids don't like to have their parents in the same room. They get up tight if their parents are around.

ALEX — We consider ourselves mature . . . it's looking down on us. They think that if they leave us alone for three minutes we will have hippies running in and out — and cops.

MARGARET — Do you have opportunities to discuss things which you have on your mind with an adult?

GWEN — There was Henry but he's no longer with us.

DAVE — I don't think we have a need for one yet. There was this fellow Henry. He was up here for a couple of weeks in December. He was 21. He was helping us out and he had long hair and the whole bit. We sort of communicated with him. He was no problem . . . but no one has found any real necessity to go to one of the adults to talk.

MARGARET — Have you any difficulty getting adults to come down here?

DAVE — Yes, there seems like a taboo on this room. We have heard a lot of stories, things that are putting us down. They aren't true, but it's pretty hard to get over a reputation like that. It seems as if we have no support from people except the parents of some of the kids who come here.

MARGARET — Do the ministers come down?

DAVE — Yeah, but . . . Well, we were given the room and we tried to get leaders. We got people to come out. As far as I am concerned the clergy are welcome but I don't think they should try to run us. People have to realize this is a tri-church. This building doesn't even look like a church. Why should they maintain their orthodox views? They use 20th century architecture and 16th century ethics.

MARGARET — Some adults have grown up in this Victorian era and it is hard to get over it. It takes a lot of time. We do not know what our views will be 20 or 30 years from now. Adults are struggling and so are we.

DAVE — We are living in the present. Adults are trying to join the two, — the past and the present, so we get things like these posters "Live Love". We try to do it and they tell us we can't. This is crazy.

MARGARET — You aren't the only ones who are facing it.

ALEX — They try to force us. We try to work out our problems in our own way. They set up guidelines, but their problems are irrelevant to ours. We are talking them out ourselves, . . . we can talk, we can talk freely with each other.

MARGARET — Whose responsibility is it to keep the Youth Room in order?

DAVE—Ours, we spend ten minutes after each meeting cleaning up.

SUSAN — Any other group that uses the room is supposed to tidy up, but some adults had a meeting here last Saturday and left cigarettes, ashes and burns all around. Mind you, if we ever got up there and left burns . . .

(The members of the youth group have furnished the room with second-hand furniture discarded by parents and friends.)

MARGARET — There is a significant number of kids who come from the community. Would they feel comfortable going to a worship service, or is there any relation between the two?

DAVE — Not too much. There is one thing we are planning though. — a "Starve-in" week-end.

MARGARET — Where?

DAVE— Here. It's going to be really great.

SUSAN — We are planning to have a church service in connection with it. We are going to get big pictures and put them up all over the place.

MARGARET — When will it be?

DAVE — April, we think. In this worship service we're planning, you won't have to sit down and take in one speaker. You will be free to move around, discuss. We will try to get some of the other local kids. There will be records, pictures. It won't be this 11 to 12 o'clock service kind of thing. It will probably start about 10 o'clock and end when it ends, maybe 12.30 or 1 o'clock. We'll try to involve everybody. When we say something, we'll give them a chance to talk about it.

MARGARET — Do you have any trouble with kids taking drugs?

DAVE — One, that was at the Jamboree. It was completely run by the congregation. There was a dance that night and lots of kids were way up. One had a bad trip. They called the police. The adults started grabbing at him. The ambulance came screaming up with the siren going. He just went crazy. The parents don't know what is going on. Somebody should tell them how to handle it. We have learned. We understand it. We have the experience. Some of us have taken the stuff.

MARGARET — How do you handle it?

DAVE — You've got to be, well, nothing forced. It's got to be very slow. If you don't know the guy at all, talk to him like he's your best friend. You don't let anybody else bother him, keep people away so there's no noise. Noise is just emphasized by the drug . . . Like the sound of the siren, the ambulance siren really bothers them. We had quite a time explaining to our parents that we had nothing to do with planning the dance. We didn't have any say in it at all. It was all planned by the Tri-congregation. It took us a couple of months to get over that one rumor alone.

* * *

"Society is providing teen-agers with many new devices to make them look mature sooner, but basically each of them has to bumble and fumble his way to adulthood according to his schedule, which applies to him alone and which even he only dimly senses."

— Paul C. Harper, Jr.

UNIVERSITY COLLEGE

Miss Peggy Copenase, Winnipeg, Man.

Peggy was raised on the Northwest Angle Indian Reserve near Shoal Lake, Ontario.

She received her public school education in the Cecelia Jeffrey Indian Residential School. Her High School Education was received in Winnipeg, Manitoba; graduated in June 1969. She has enrolled in the University of Manitoba, School of Sociology, and at Christmas made news headlines when she was awarded a Scholarship for her first year in Sociology. Her future plans are to work with her native Indian people.

A brother, Charles Copenase, also a student from C. J. School and graduate of a Winnipeg high school, has enrolled in a first year University Course in Thunder Bay, Ont.

(An interview with Betty Sotos, CGIT leader at the Tri-Church
by Margaret Balderston.)

"I love it and live it"
says CGIT leader

MARGARET — How many girls do you have in the CGIT group of Tri-congregation? Tell us something about it.

BETTY — There are twenty-five at present. Mrs. Robb and myself are the adult leaders and we have four young assistant leaders, one of whom is president of the group, and will be graduating. Two others have been out of CGIT for two or three years, and we have one floater who is eighteen. The girls in the groups are from twelve to sixteen.

MARGARET — Does the wide age span cause any difficulty?

BETTY — No, because they're broken down into groups. We have four girls in the senior group, eleven in the intermediate and eight in the junior. We have at least another thirty girls coming up from the Explorers next year.

MARGARET — Perhaps you could tell us something about your programme?

BETTY — Well, as you know, girls are always very lax at getting into a meeting on time, so from 7 to 7:15 we have a game period or a sing-song period. They don't want to miss this, the fun part you see. So we get our girls coming in on time, and our meeting starts at 7:15 when we have our purpose and our verse, then a hymn, the collection and our prayer before we go into the study and crafts. Our study is from 7:30 to 8:30 and we break down into the three groups for it. We have about half an hour or forty-five minutes of separate study and if there is anything we want to discuss further with the other groups, we will go back into our circle or our family unit. Last week, for instance, we had a film on Canadian Indians after which the girls separated into their groups, discussed it, and then came back together again. I find that younger girls do not think as deeply as senior girls, and even though some of them may have ideas, they don't say it. Senior girls very often will bring out the ideas of younger girls. This is why I think it's good to come back again and let everybody share.

MARGARET — You mentioned that you are studying about the Canadian Indian?

BETTY — We have six subjects in the study and we have let the girls pick out what they want. We're doing the Indians of Canada, then we're going to work into French-English Relations in Canada and then Bridges to Understanding, which is a study on Jewish-Christian relationships.

MARGARET — That sounds great.

BETTY — Of course we can bring out in all of these the rich and the poor which is one of the other studies.

MAGARET — This is put out by the United Church is it?

BETTY — Yes. Because we are an interchurch group we are using the United Church packet this year. We have several films and a record and the resources booklet for the teenage groups. Unfortunately with the study, this is all they send us, just some questions. There's no book any more. Apparently this is passé. I wish there was a lot more material as research for the leader. This way, I've got to go through the papers, cut out, go to a library and get as much information as I can on my own.

MARGARET — Have you thought of having the girls involved in some of this research?

BETTY — Well, the senior girls are going to be making up a scrapbook on their Indian study. We haven't been able to decide yet about the other girls.

MARGARET — Your girls have done some significant community projects, especially at Christmas. Perhaps you could tell us about this.

BETTY — We put on a Christmas party for an orphanage in Richmond Hill. Some of the girls did excellent skits, one group did a play which they had made up, one skit was on Snoopy and it really went over with a bang.

MARGARET — How old are the children at the orphanage?

BETTY — They range in age from four to about sixteen. They're not all orphans. Many of them are from families that are going through divorce proceedings. We had a little gift for each of the children.

MARGARET — I saw one girl making a cute green snake. Did the girls make their gifts?

BETTY — Some of the girls made things. We had about four or five types of snakes and frogs and things like that that they made and stuffed. You know, every child loves a stuffed animal. We had them in green and purple and oranges and yellows. The children were very excited over the gifts they got.

MARGARET — Could you tell me more about your meetings?

BETTY — You asked me about the set-up of our meetings. With the three groups, one week my group takes the prayer or the game or sing-song, and the following week it's another group's turn. I always give the job to the girls in the group, and we leave it up to them to bring out the games and what-not. We have had the girls making up their own prayers. We keep a book in case of emergency, but the girls seem to like being able to make them up themselves.

MARGARET — We have been talking a lot about CGIT programming and ideas for community projects. The remaining questions I have are sort of "think" questions. In your opinion, does this group play a significant role in the life of the Church as far as young girls are concerned, and if it does, how?

BETTY — Well, I always believe that any group like this helps a girl to mature. It gives her a sense of responsibility. I think it helps her prepare for when she is out of school in getting along with other people in groups. She is able to have some ideas and ideals about certain matters. We have a suggestion box that we put out once a month and the girls write down anything that they think is wrong or they would like to have improved upon. This helps the girl to put her ideas before us and then we let them discuss everything and have a part in all the discussion that is going on with all the groups, not just our own little group.

MARGARET — What is it about CGIT that attracts girls of this age range, 12 to 17? Is it just something to do or is it something that is really appealing to girls? Could they not get some of the programme and activities in some other group, such as the YWCA or another such organization? What is so unique about CGIT?

BETTY — Well, in the first place they get religious training which I think is important. I think the girls don't come just for something to do. They come because there is something specific to do. They want to be a part of what is going on in the community and in the church, and of course when they belong to something like CGIT they are doing their part in the community through their projects. It gives them an interest. It helps build healthy minds. "As a Canadian Girl in Training, under the leadership of Jesus it is my purpose to cherish health, seek truth, know God, serve others . . ." — in a CGIT group I think the girls get everything that is said in that purpose.

MARGARET — What future do you think CGIT has? In your opinion, will CGIT exist *ad infinitum* or will it cease to exist in another 10 to 15 years?

BETTY — I don't think it will ever cease to exist. I think there will always be CGIT because girls need groups. They need to belong to something outside of their family.

MARGARET — In this interview you have certainly intimated to me that you believe in CGIT. You were a leader in Manitoba for awhile and a CGIT member before that, were you not?

BETTY — Oh yes, I came up through Explorers and CGIT myself, so I live it. I love it and I live it. There is one more thing I would like to discuss, it is in regard to this freedom we have today. Some of our young assistants think that this is a marvellous thing that we have now — freedom of speech, freedom of expression, freedom is everything. I'm from the old school, and I wonder, can it be made to work with the older people as well as the younger. But, I have found the good part of freedom. I've seen it work in CGIT where it seems to have allowed the girls to speak their mind, to bring out their ideas. It has allowed them to be themselves, and in this being themselves, you see the true girl, you see her problem, you see the good side of her, and the bad side of her, and I think it makes it much easier for the leader to speak to the girl on her level rather than as "I'm your leader." I found that when I was in CGIT about ten years ago we didn't have this freedom. The girls didn't talk out and I perhaps didn't know them as intimately as I should have. When I first got back in CGIT this past year the whole concept of CGIT had changed and I wondered how I was going to fit in again with the girls or whether I would be the outsider.

MARGARET — And how do you feel?

BETTY — I feel that this freedom has made it possible for me to find my place with the girls and get along with them. I feel I know the girls at Tri-congregational church. I almost know what they're feeling and thinking, and I hope that the girls like me as a person and think of me as someone that they could come to to discuss things. I think this is very important because an awful lot of young people cannot discuss with their parents but they can with other people. I feel that the leader plays not just a role as a CGIT leader in the church but she plays the role of a companion as well. Now this term "generation gap", well I don't think there is a generation gap. With the CGIT girls there is no generation gap. It's just that there are some adult people who cannot accept their children growing up, they cannot accept that they have good ideas and fixed ideas at a much earlier age and that they are more mature at an earlier age than we were. I think it's a misunderstanding, but not a gap. I think we always understand each other if we have the patience and the time.

MARGARET — Of course there is the physical, the biological gap.

BETTY — Right, but I think that this is a natural gap. You know, I love this world, I think this modern age, this garb, it's beautiful, it's bringing young people out. You used to just have reading, writing and arithmetic in school, and that's all you did, and when you got out of high school you didn't know what you were going to be or where you were going. Now if you can't read, write and do arithmetic, you can always find your little niche somewhere, there's something that you can do better than anybody else. Now I was a lousy mathematician in school and I used to think I would be such a happy person if I didn't have to take mathematics. It spoiled my whole life in school. I think if I could have been growing up where the teenagers are now it would be so much fun and so much satisfaction because you could be doing your own thing. And I think that this is the whole essence of CGIT. They are doing their own thing and I think this is what makes them unique and why they are going to be around for a long time.

MARGARET — Thank you Betty. Perhaps you have stimulated the thinking of others across the country through this interview.

RESEARCH PROJECT ON UNREACHED YOUTH

The findings of a research project on Unreached Youth* carried out recently in Metropolitan Toronto indicate that of all the categories of "adult authority" (i.e. family, school, church, organized recreation, work and the law), the clergy and other church staff are the least powerful agents of social control in the community. Yet about 40% of community youth in the north and south areas of Toronto reported that they attend church regularly. Seventy-five per cent or more have some contact with the church. It was also revealed that the delinquent group was as involved in the social activities of the church as the other young people interviewed. Generally speaking, most young people do not seem to view the church as an agent of social change or reform, although they do feel that the clergy are more concerned

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* "Alienation, Deviance and Social Control" by John A. Byles.

with helping people than in discussing theology.

The results show that the "religiosity" of the girls is apparently related marginally to their alienation. Girls are somewhat more religious than boys. For both sexes the findings suggest that the greater importance religion has been in the life of the youth — (1) the higher status the academic stream; (2) the stronger the parents' attachment to the church; (3) the less they experience conflict with parents; (4) the less derogatory typing they experience; (5) the less they frequent Yorkville; and (6) the less tolerant they are of deviant behaviour.

This Project had two main concerns when it was set up: (1) understanding the problems of "unreached youth", and consequently (2) finding practical remedies for preventing these problems. Young people from four diverse sections of the city were interviewed and the results tabulated. The problems related to today's youth may differ from place to place but there are many points of similarity and it may be that the findings of this study will be useful to Canadians generally.

The study reveals that the factors or conditions that relate to the alienation of boys have very little influence on girls. Boys tend to become increasingly alienated as they get older, girls do not. Also, conflict with parents and being called derogatory names by adults apparently contribute directly to the further alienation of boys, but not to the alienation of girls.

Girls are apparently alienated (or integrated) at all levels of social class, whereas the prevalence of alienation among boys increases as social class level increases. Alienation is not a product of poverty; if anything, it is nurtured by affluence. The most alienated group included in the study, the Yorkville hippies, come predominately from middle and upper-middle class families in the community. Deviant behaviour of youth, whether student rebellion, violence in the streets, or use of hallucinogenic drugs — must be viewed as symptomatic of deeper underlying problems. These problems are exceedingly complex, and they are not problems of youth, but of the whole society.

The suggestions for change made by the study are ones in which our social institutions, including the church, can and should be involved.

Since the most alienated group in the study is the Yorkville group, and these young people come mainly from the middle and upper-middle class segment of society, it is felt that the constituency with which to begin are the middle and upper class families.

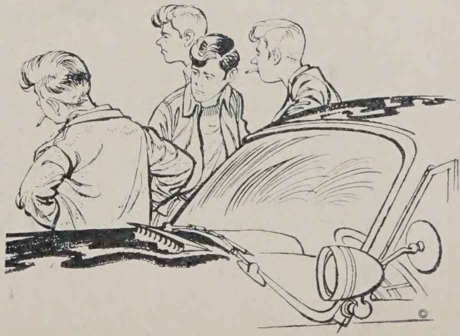
Urgently needed is some means of making family counselling and family therapy programmes easily available and accessible to upper-income families. Recognizing that a number of existing agencies in Toronto are capable of providing these services, it is pointed out that there is a tendency among some in the upper income groups to stereotype the clients of these agencies as "charity cases" and therefore using these services would be an unthinkable affront to their dignity.

Second, possibly family group therapy programmes could be conducted in churches or other stigma-free settings within the community. Perhaps an educational programme directed at middle and upper-income families is needed, which would emphasize that (a) most families have problems in parent-adolescent relationships, (b) professional services are available and accessible within the community, and (c) problems in parent-child relationships sometimes escalate to tragic and disastrous outcomes, and that this can be averted by getting help.

It should be pointed out that these are problems that the whole family has to cope with, not just the adolescent; to send the youth to a private psychiatrist is avoiding the fundamental issue. Both parents must participate in the counselling programme for it to be effective.

As a means of helping juvenile offenders it is proposed that the family, or at least the parents and the child offender, be put on probation which would require participation in family counselling or family therapy with a view to capitalizing on the potential strengths in the parent-child relationships. This suggested approach is not meant to imply that the parents are to blame for their offspring's delinquency; rather it acknowledges that parents share responsibility with their children for working through problems that may lead to difficulty. The use of community facilities (churches, schools, social agencies, etc.) for providing these services might break the stigmatizing effect of going to the Juvenile and Family Court, thereby increasing the potential for the rehabilitation of youthful offenders.

The fact that the study reveals that 75% of community youth between 12 and 18 do not make use of any of the publicly-provided rec-



reational services — 60% of them taking the view that "these programmes are good, but for somebody else, not me," raises some fundamental questions concerning the functions and values of existing programmes. It is pointed out that resources for family recreation are relatively scarce and says it is conceivable that many activities such as music, drama, dance, and arts and crafts could be structured to include all members of the family.

The "Trailer"* was used extensively by the Yorkville group as well as countless others but it is felt that such services need to be "built in" to the community on a permanent basis. In conclusion the report points out that countless young people have many years ahead in which to make a valuable contribution to Canadian society. Without Society's help now, that contribution may be lost forever.

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*Freely available and readily accessible, the "Trailer" provides an essential but minimum type of service.

CHRISTIAN EDUCATION WORKSHOP

June 22-26, 1970

A Christian Education Workshop for Church School teachers, lay leaders, ministers and deaconesses will be held at Ewart College, from June 22-26.

The chief purpose of this Workshop will be to give participants an opportunity to examine in depth the Presbyterian educational resources (Christian Faith & Action and/or Covenant Life Curriculum), and discover how to use such resources creatively and effectively. The programme will also include sessions on setting educational objectives, planning a unit, teaching skills and the use of library and audio-visual resources.

The staff for the Workshop will include members of the staff of the Board of Christian Education and the faculty of Ewart College. In addition, leaders in the field of education will be invited to share in presentations.

The Workshop will make full use of the facilities of Ewart College, including classrooms, library and craft room. Participants will live in the College residence. Worship will be held daily in the Chapel.

Prior to the Workshop, Ewart College is also holding an Institute on Christian Education for ministers, deaconesses, directors of Christian Education and other professional Church workers. At the Institute, D. Campbell Wyckoff, Professor of Christian Education at Princeton Theological Seminary, will be a leader.

It is hoped that many professional and lay workers in our Church will take advantage of these opportunities for development in the Christian Education aspects of our Church's work. Registration forms are available through ministers or direct from Ewart College, 156 St. George St., Toronto 181, Ontario.

PRAYER

O God, it is wonderful to waken again sure of your love:

To know that nothing can happen today without your knowledge;

To know that no foolishness of mine can frustrate you as it does me;

To know that no deliberate sin of mine can cut me off from your care;

To know that nothing is too bad for your forgiveness.

It is wonderful to know myself part of your world family,

So human, and so strangely diverse,

So richly gifted with skills,

So needy and so much alike at heart.

It is wonderful to recall that your only begotten son, our Saviour, was born of a Hebrew mother; rejoiced in the faith of a Syrophoenician woman; made himself available to questioning Greeks who came saying, 'We would see Jesus'; trod the sorrowful way, his Cross carried by a Cyrenian with a black skin; received at death the tribute of a Roman soldier, 'Certainly, this was a righteous man!' It is wonderful that in his kingdom, there is neither Greek nor Jew, racial discrimination;

Barbarian nor Scythian, cultural discrimination;

Bond nor free, social discrimination;

Male nor female, sex discrimination,

But that all are one, and precious. For this assurance I bless you. Let me remember it today, as I meet people.

Amen.

(Reprinted with permission from *A Woman's Book of Prayers* by Rita Snowden, Fontana Books. Collins Publishers, Toronto.)

WORK CAMPS and DEVELOPMENT

Christian voluntary service programmes — once known as "work camps" — have sometimes seemed to be mainly for those with plenty of time and money who wanted to perform a service while enjoying a glimpse of life in a foreign country. With the best will in the world young people from North America set out for Europe after the Second World War to clear the rubble and aid in reconstructing bombed out churches and schools. Another popular form of service was building roads in depressed areas.

In recent years "Ecumenical Youth Service" shifted its emphasis from pick-and-shovel jobs to community service in socially deprived areas and work with the handicapped, the elderly, or children in need of play experiences.

The new emphasis on economic and social development seeping slowly into the consciousness of the Christian churches is now having a visible effect on the nature of youth projects. The question as youth

Upper left, an agronomy student and a journalist assist a resident of Gurupi, Northern Brazil, in planting crops. **Right**, two pictures of volunteers with children in play groups organized in Liverpool, England.

leaders see it is: How can voluntary service programmes move from the vacation-with-a-purpose so popular with affluent youth to international development programmes in which youth from the developing countries assume major responsibility?

Of course, the answer will not be found overnight, and social service projects will still be needed. But the Youth Department of the World Council of Churches, sponsors of Ecumenical Youth Service, believes the experience gained in several 1969 projects may give a basis for more development projects in 1970.

Four types of projects characterize Ecumenical Youth Service: manual labour or construction, social service, combinations of the two, and study projects or seminars. At least one long-term project is offered each year combining all three.

Two emphases predominate. First, the work to be done. Second, the life in community. Each project is a microcosm of the world, with people from different churches, races, nations and cultures learning to live and work together harmoniously. In some groups religion is a major influence, in others the diversity is so great that no common worship is possible.

The by-products of such an experience are unpredictable. A work camper in a Congo-Kinshasa project reports the people in the area surprised to see white young people busy planting trees and flowers and making a playing field for a youth centre. He says it also set a good example for young African intellectuals not too keen about physical labour.

Participants working at Portugal's first ecumenical centre in Figueira da Foz had difficulty persuading the townspeople that this was not "the Protestant House". They were happy, however, to send an unending stream of children to play games, paint, do crafts and "create actively".

Perhaps the greatest contribution to development experience was the

long-term project at Gurupi, Brazil where 13 skilled volunteers, almost all from the Third World, lived and worked with 40 farming families resettled on recently cleared land. The international participants gained experience in how to do such work in their homelands, in addition to giving the Brazilians technical help with their tasks.

Ecumenical Youth Service for 1969 totalled 38 projects in 20 countries co-sponsored with national EYS committees, ecumenical youth councils, churches and youth movements. The first project started in April in Kampala, Uganda and the last finished October 26 in Kalghatagi, India. Approximately 660 young people from 40 nations participated. During the 23 years of EYS's existence 789 projects have been sponsored involving almost 18,000 youth.

OFFICERS' CORNER

TO ALL MEMBERS

Down with Inflation! W.M.S. Dime Cards are now **free** for the asking from the W.M.S. Book Room. Decide as a group to order yours now. Then tuck them into your summer purses to hold those extra dimes. Be a W.M.S. "second-miler."

also TO ALL MEMBERS

"Whatzis? Wherefore?" — or, "Who Gets What?" — a mystery in four parts. We bring you the solution.

(1) CGIT and C.O.C. supplies? — Order directly from the W.M.S. Book Room;

(2) Filmstrips? — Ask the Audio-Visual Dept. of The Presbyterian Church in Canada, 50 Wynford Dr., Don Mills.

(3) Names for **Glad Tidings** "In Remembrance" page? — Send them directly to the Editor, "Glad Tidings," Room 100, 50 Wynford Dr.

(4) Books, pamphlets? — Order from the W.M.S. Book Room. The W.M.S. Christian Literature Committee does not supply these, but rather looks after grants to Christian Literature projects throughout the world.

TO LOCAL GROUP SECRETARIES

Has your mail-man come yet with a letter telling of next year's study-packet — "How the Word Gets Around?" Get word of it around to your President and your Programme Convener, sharing the communication with them.

W.M.S. and the CGIT

by EILEEN PARISH*

In this day of the Jet Age, Rocket Ships, Moon Landing etc. who would have thought that in our time we would actually see man walking on the moon! But it happened! With all these "happenings" around us — what do we, the W.M.S. know about our Youth groups in our own congregations — is there a CGIT group in our congregation? What are they doing?

LAUNCHING PAD

The WMS should be a launching pad home base, where leaders of CGIT groups should feel free to come and ask for assistance or help if they need it. Do you know who your leaders are? Do you ever show your concern or let the leaders know how much you appreciate what they are doing? BE IN THE KNOW!

FUEL FOR THE ROCKET

The WMS should be able to supply the fuel for the rocket, by seeing that the CGIT groups have the materials needed for their programmes. Sometimes the group is small and has not the funds to purchase the mission study packets, or materials for crafts, etc. Is this not a form of mission in our own congregation showing our concern for others? Be sure to inform the leaders of resources that are available. BE AWARE OF THE NEEDS AND ASSISTANCE!

BLAST OFF

WMS groups should involve themselves in the CGIT programmes. Why not invite the CGIT group to one of your meetings and ask them to provide the programme — you might get a pleasant surprise. Do you know what Mission Study the CGIT group is studying? Why not have a mission night — plan it with the leader of the CGIT group — involve both Adults and Teens. BE INTERESTED!

No blast-off is complete without all the people who work behind the scenes — the people who do the ground work such as the National, Synodical, Presbyterial Girls' Work Secretaries, the women in the WMS group in the local congregation, the kirk-session and the minister.

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*Mrs. Parish is Secretary for Girls' Organizations.

The purpose of the Space Ship is to explore outer space. The purpose and responsibility of the women of the WMS to the girls and leaders of the CGIT is to take time to talk together, to understand each other as persons, share together. Communication is most important between WMS and CGIT — to obtain this, a strong liaison should be developed between the two groups. It has been suggested that someone be appointed from the WMS group to keep in constant touch with the CGIT group so that missionary education may be encouraged and supported between both groups. We need the help and encouragement that girls and women can give each other. The members of a local W.M.S. group, or a Presbyterial or a Synodical are concerned about all girls and therefore should take an interest in inter-church community groups and interdenominational events for CGIT.

The women of the WMS should not just think that the CGIT groups are mainly for the purpose of enriching their treasury — but to help the girls fulfil their purpose of CGIT. (Do you know the CGIT purpose?) — and to help them become the girls — not as we want them to be — but as God would have them be. We are both committed to seeking God's Kingdom of righteousness and love.

* * *

NEWS FROM NIGERIA

The following is an excerpt from a letter received in March 1970 from the Rev. Russell Hall: "Yesterday Elder N. U. Akpan preached at Victoria Island Service and here at Yoba. The Sunday before which was our General Thanksgiving Service for the end of the war, Elder N. U. Akpan and Elder Ani Offiong (formerly of Enugu, Umuahia etc.) read the lessons. Some of our Ibo members have returned to their jobs in government and industry. Yesterday Elder N. Woke of Customs worshipped with us. Most of them return to their families as they are requested to come back by April 1. March 31 is the end of the government fiscal year. Visitors yesterday included Chief Udo Afia and Chief Bassey — who were in the Biafra government. Our clerk of Session welcomed them and others warmly."

Involved in Tamkang

I. Taylor

by HELEN C. YOUNG

It was thirty-nine years ago that Miss Isabel Taylor was appointed to Tamkang School in Taiwan as a music teacher with special emphasis on church music and choir work. Many of the ministers of the Taiwan Presbyterian Church today were taught by Miss Taylor in Tamkang.

She came into my office one day while on furlough and we talked about Taiwan and Tamkang School and particularly about the young people there.

THE OLD CULTURE IS CHANGING

"Society is going through a transition stage . . . the old culture is changing," said Miss Taylor. This is partly due to the impact of the American way of life and partly to increased industrialization and education.

One of the most noticeable changes is in marriage customs. In the past, parents arranged their children's marriages, sometimes without the young man and woman ever having seen each other. This no longer happens. The prospective couple are now allowed to become acquainted and young people may let their parents know if they are interested in getting married. If the parents oppose the match, the young people do have a problem. Miss Taylor told me about one of her students who wanted to marry a young man who was not a Christian. The girl's mother and father said she would either have to give him up or he would have to be willing to study the Christian faith. He did the latter and two years later became baptized and they were married. Sometimes a Christian does marry a non-Christian and sometimes the non-Christian later becomes a Christian. Young people today are waiting until they are between 25 and 30 to be married.

EDUCATION

Undergraduate studies in Taiwan are on a par with undergraduate studies in Canada and the U.S.A. but many go abroad for post-graduate work, and quite a number after two years of university. Many are able to get assistantships to help pay their tuition. Some come under Taiwan government scholarships and are required to return to Taiwan.

But there are thousands of graduates from university each year and there are not enough jobs, so many stay abroad after completing their studies and others leave Taiwan later to find work. Consequently there is a tremendous braindrain.

Girls in Taiwan today must have a profession in order to get married. Many have more than one vocation. Young wives go out to work and the children are looked after by relatives or a nursery or kindergarten.

Many Tamkang graduates, girls as well as boys, decide to enter the ministry and continue their education in the Taiwan Seminary in Taipei, both in the three year Christian education course and in the six year theological course. Many theological students marry Christian education students and frequently provide a very active team ministry. There have always been ordained women ministers and elders in the church in Taiwan.

Everyone wants an education, but it is hard to get. Some young people will never get to university, but those people are usually proficient in one line of endeavour. Miss Taylor feels there is a real need for more vocational and trade schools in Taiwan for these young people. She believes that Tamkang may some day make a great contribution in this way.

There are about 800 students at Tamkang with 200 girls and 400 boys in the dormitories and the remainder day students. As in high schools throughout Taiwan, the students wear uniforms and comb their hair according to certain regulations.

In the girls' dormitory, where Miss Taylor has lived for approximately three years, head girls and assistant head girls are chosen by the students and they set the rules. When some of the girls started to complain about the food and how it was being served, they were called together and named a Food Committee with two girls assigned each day to help plan the meals, go along when the buying was being done, and help with the cooking and serving. When some of the girls saw Miss Taylor sweeping the floor of one of the halls one day, a Cleaning Committee was set up. A Health Committee is also in operation. You might say the girls run the maintenance of the school.

The Christian Fellowship, a youth group of the Taiwan Presbyterian Church, is very active at Tamkang. The students in the Fellowship take charge of the worship service one night a week and have prayer meetings each Sunday morning in the chapel to pray for the church and its activities around the world. After breakfast they go out by twos and threes to various Sunday Schools within bus or walking distance. They take charge of eight of these schools in Tamsui, often held in people's home, some outdoors. Usually someone in the school reviews the lesson with these young people on Thursday nights. The Fellowship also has Games Nights and special meetings when they have a speaker. Each year they have a camp for three or four days which is generally attended by about 300 young people.

As for Miss Taylor, at breakfast time you may see her sewing a button on a girl's uniform, mending a seam in another's, or combing the hair of another. Later you may catch a glimpse of her in the infirmary comforting someone with a tummy ache, or in her room listening to a student asking for advice about giving up her plans to go into theology because her father wants her to go into his pharmacy business. Or, you may see her at a meeting of the Music Committee or teaching a choir group.

Miss Taylor is involved with the students at Tamkang.

Your Prayers are asked

— for all who plan for and prepare to attend the Annual Council Meeting of the Women's Missionary Society, W.D. in May, that through planning and the interest and concern of delegates, wise and just decisions may be made.

— for all group members as they approach the middle of the year that looking back and looking ahead they may plan for the months ahead.

— for students from abroad for their service through the next few months: for Miss Anna Cheng, of Taiwan who will complete her course and receive her B.R.E. (Bachelor of Religious Education) from Richmond, Virginia. She is returning to work in Taiwan.

— for Noreen Tyman who will be in camping and Vacation Bible School programmes in the Atlantic Provinces and Central Canada.

— for Miss Ella George, that her summer programme may be a blessing to her and useful in her total study programme.

— for staff who have returned or are returning to fields of service: for Miss Pauline Brown who has returned to medical work in India; for Miss Beatrice Scott who has returned to the Bhil field, India, as an educational adviser; for Miss Diane Petrie who is returning to medical work in Taiwan.

— for Miss Margaret Balderston, as she gives leadership in the field of Christian Education in the Church extension charges in the Toronto area.

— that dedicated leadership may be developed in our new extension churches to minister to the needs of the large numbers of youth in these areas.

BOOK REVIEWS

LIKE FATHER, LIKE SON — LIKE HELL! by Robert R. Hansel, A Basis for Adult-Youth Understanding, Seabury Press, $4.25.

Hansel describes the present period in history as being both exciting and dangerous. The forces of change have eroded the old consensus in our culture and a new consensus is forming. Uncertainty develops in this period and the old adage "like father, like son" does not apply.

The early chapters describe some of the causes of conflict today — basically there is an assumption gap between the settled and the searching. Many of the situations used in developing this premise are very American and perhaps not as relevant to the Canadian situation. The final chapter, however, has some pertinent insights about where youth are at in our present culture. Hansel then helps adults to answer the question "So what does all this mean to you?"

* * *

ONE INCREASING PURPOSE by Stephen Neill, The Bible Reading Fellowship, London, England, $1.35.

"Whether we like it or not we have to learn to live as citizens of one World."

"Can any one religion meet the needs of this one vast humanity, the numbers of which are increasing so fast with the progress of the population explosion?"

"Our hope is that . . . the chosen readings do show that the whole Bible is a story of the concern of God for the whole human race;"

These are quotations from the introduction to the new collection of Bible studies and meditations by Bishop Stephen Neill. The readings cover Old and New Testament selections and are both instructive and inspiring. This is a book which can be used more than once and be of great value to the reader. It aids in our understanding of the Bible and its dominant themes for us in today's world.

* * *

"People do not cease to be human beings when they are in trouble; yet when we begin to think of them as "problems", we sometimes forget that they are our fellow men. They have a claim on us because we are all made in the same image; we have the same Father, and we are only kidding ourselves if we think we can turn our backs on each other."

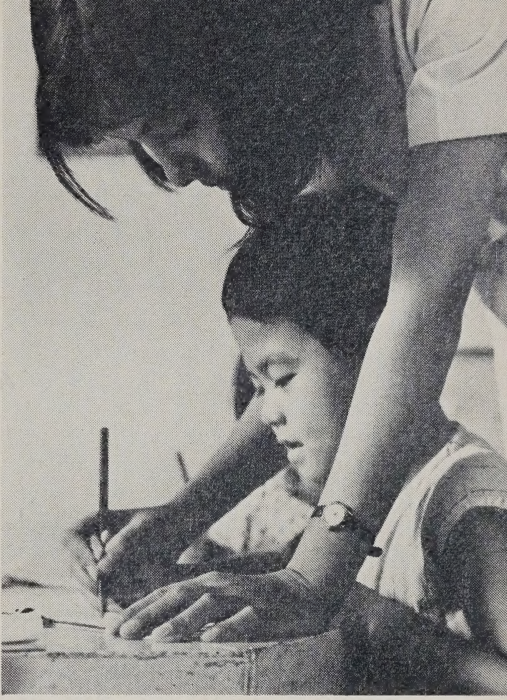
— David Wilkerson from *The Little People.*

* * *

"The Cecilia Jeffrey Residence at Kenora won the first prize for a float in the Snow Festival. The boys and girls and the Child Care workers worked hard on it." — Fanny Ross.

by BRENNON JONES
(Kerygma Features)

VIETNAMESE STUDENTS TEACH THEIR LITTLE BROTHERS TO READ



A Vietnamese high school girl coaches a beginning reader. Young volunteers like her are relieving the acute teacher shortage in Vietnam. (photo — Lance Woodruff)

The residents of Thom Ba returned to their hamlet last month. A year ago they had been forced to flee this small community on the South China Sea not far from Tham Ky. The South Vietnamese military had declared the area a free-fire zone. The jets and helicopters had pounded it repeatedly in an effort to rout the VC who supposedly had controlled it since the fall of Diem. When the villagers were allowed to return, they found 80% of their hamlet destroyed. Already they have built simple shacks on the foundations of their former homes. For the time being the place is peaceful with the sound of the nearby sea, and the Vietnamese shuffling through the warm sand which fills the village. The only other sound is that of the children in the schoolhouse at the foot of the hamlet.

The school is unique, and it is remarkable that it is operational so soon after the people have resettled. The teachers are young, themselves high school students. The pupils are of kindergarten, first, and second grade age. The school is part of a literacy programme organized by

Doug Hostetter, a Vietnam Christian Service community developer.

In early 1967, when Doug first arrived in nearby Tam Ky, the capital of Quang Tin Province, he was aware of an educational problem arising from the Vietnam conflict. In hamlets like Thom Ba, teachers were in great demand. Many were being drafted out of the classroom and into the military. The constant fighting and refugee movement was disrupting a large portion of the population. The result was overcrowding of schools or no schools at all. Many small children were receiving no education whatsoever.

Doug enlisted the help of Tam Ky's Cao Dai, Catholic, and Buddhist youth groups. High school students from the three organizations offered to teach the small children who were unable to attend the normal government schools. These young teachers now form the backbone of Doug's literacy programme. As they all attend classes themselves in the mornings and afternoons, they teach in two hour sessions during the noon break. Most travel considerable distance to and from the classes. Vietnam Christian Service pays them a small salary for their efforts.

When the literacy programme began in the summer of 1968, it was a three month experiment run in several refugee camps. The teachers worked for no payment other than the personal satisfaction. They instructed 600 kids who had never seen the inside of a classroom. As it was summer vacation in the government schools the literacy classes were held throughout the day. At the end of the three months, the majority of the children had been taught to read and write.

It was the teachers who came to Doug and expressed concern as to the future of the kids' studying. The government schools were filled, and there was no place for them to continue classes. At the teachers' request the literacy classes were continued and enlarged. The high school students were willing to devote their noon break to teaching. They had awakened to the younger children's needs.

The Chief of Education in Quang Tin Province approves of the classes and makes government classrooms available for the programme. Vietnam Christian Service has supplied the Vietnamese language and math textbooks and other materials needed in the classes. Other agencies provide additional materials. There has been no shortage.

It is a good experience to ride out to the refugee camps and hamlets like Thom Ba. The people are just rebuilding out of the shambles, and yet the small children are in class and eager to learn. The classrooms are crowded but industrious. It is a change for the kids. For months most were idle or on the move across the countryside, escaping the ever-present war. Now they are controlled and quiet, and for the most part intent on their studies. The teachers command respect from the children, possibly because they are so close in age. They have all shared the same fear and sorrow from the destruction of their homes and hamlets. It is as if they are all aware of the opportunity before them. It may not be available tomorrow.

Doug is quick to heap praise on the high school students. There are presently 18 of them instructing 1,125 children. They have taken the initiative since the start. They are not only teachers. When the children first enter class, they are often dirty beyond belief. The high school students have seen that they all are washed and given haircuts. Some kids have only one tattered set of clothes. The teachers have found new clothes for them, often making them themselves.

Anh Buu, a former Catholic youth leader, is coordinator of the programme. Buu drives from class to class wearing a Mennonite Central Committee PAX t-shirt, driving a Vietnam Christian Service Honda. He keeps the attendance records, checks on student progress, and generally keeps things running. Doug says, "Buu brings Vietnamese leadership to the programme. He can get the teachers; and he knows the conditions in the refugee camps and hamlets. Buu is responsible for literacy classes reaching hamlets like Thom Ba so fast. He knows where they are needed."

The literacy programme has grown far beyond anyone's expectation. This summer it will reach into 15 refugee camps and hamlets. Forty-two high school students will teach 3,000 children. For places like Thom Ba, where people have seen little more than destruction and despair in recent years, it is hopeful to see that the small children are all in school and enjoying it. Equally important, it is reassuring to watch a group of young Vietnamese high school students take up the slack caused by the war, and offer educational leadership to their young brothers.

* * *

PLEASE NOTE

Monthly sets of envelopes are now 10c per set.

Dime cards are available free of charge.

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Don Mills 403, Ontario.

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MOVING

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ANNOUNCEMENT OF MIDDLE EAST STUDY TOUR

September 1 - 22, 1970

Sponsored by: Canadian Council of Churches.

Led by: Dr. Frank Epp, Director of Studies in International Conflict, Mennonite Peace Section.

Purpose: "To engage Canadian Christians on widest possible level in reconciling dialogue with Jews, Muslims and Christians on questions related to the Middle East."

Who? A cross-section of Canadians — in terms of denomination, theology, geography, sex and age. A maximum of 30 will be chosen by a selections committee appointed by the Canadian Council of Churches. While most participants or their sponsoring agencies will be expected to finance the trip themselves (all-inclusive costs for return fare from Toronto will be about $1,000), some special funds will be raised to make possible some travel scholarships to deserving and needy applicants. Closing date for application — May 15. Application forms may be obtained from "1970 Study Tour, Canadian Council of Churches, 40 St. Clair Avenue E., Toronto 290, Ontario."

SYNODICAL GIVINGS

January - March 31, 1970

	Objective	*Givings*
ALBERTA	$ 20,020.00	$ 526.75
SASKATCHEWAN	12,434.00	1,422.95
MANITOBA & NORTHWESTERN ONT.	19,530.00	679.84
HAMILTON AND LONDON	168,246.00	17,332.23
TORONTO AND KINGSTON	174,422.00	10,600.00
MONTREAL AND OTTAWA	78,327.00	8,146.31
BRITISH COLUMBIA	22,516.00	808.84
	$495,495.00	$39,516.92

THE WMS AT WORK

WORLD DAY OF PRAYER — CHILDREN'S SERVICE

Approximately 150 children and adults gathered in St. Andrew's Presbyterian Church, Burnbrae, Ont., on Sunday evening, March 8, 1970 for a World Day of Prayer — Children's Service.

Representatives from all churches in Campbellford and surrounding district joined together to participate in this special service presented by the Children of the Church and Explorers of Burnbrae, under the leadership of Mrs. Gordon Curle. Taking part were children from the United, Anglican, Free Methodist, Salvation Army, Baptist, Roman Catholic and Presbyterian Churches. Special music was provided by the combined Junior Choirs of Burnbrae and Campbellford under the direction of Mrs. John Petherick and Mrs. Gordon Curle of St. Andrew's and the choir from St. Mary's Catholic Church under the direction of Miss M. Anderson. Mr. Gerald Taylor, Burnbrae, was organist.

Rev. Wm. McBride, St. Andrew's, Campbellford, delivered an inspiring message on the theme "A Person Who Took Courage".

COC and Explorers acted as ushers, handing out bulletins and taking up the offering. The whole evening was one of excitement as children joined with their brothers and sisters of all denominations in the service. The support of adults and parents was heart-warming and as they left the church at the close of the service many expressed gratitude to the children for the joy and blessing derived from attending this service so ably presented by them.

It is hoped that this will become an annual occasion in the community. Our Lord's prayer that "they should be one" came closer to being on this memorable Sunday evening as children and adults of all denominations became one — to sing, pray and worship together.

Annual Meetings

Highlight of the Montreal Presbyterial annual meeting was "Missions Sunday" observed in many churches throughout the area. Adults and youth assisted in the services stressing the work of the WMS in Canada and other countries.

The theme of the annual meeting of Superior Presbyterial held in St. Andrew's Church, Thunder Bay South was "Reconciliation in a Broken World." Guest speaker, Agnes Gollan, of Flora House, Winnipeg, and formerly a missionary in Eastern Nigeria, spoke.

The Questionnaire and Sharing Time at the annual meeting of Brandon Presbyterial proved very stimulating and brought forth helpful comments on ways to bring cheer into the lives of others. One member phones a Shut-in every day, or sends a card if she is out of the city. Another keeps a Shut-in phone list and every day phones one person on the list.

In the opening devotions at the annual meeting of Victoria Presbyterial the Rev. Allan Beaton told the ladies that we must be reconciled within ourselves before we can bring reconciliation to others. A film "China, Land of Growth" was shown and the Rev. Edward Ling of the Chinese Church in Victoria and Professor Burchill of Royal Roads College spoke of China as they had seen it while living and visiting there. Mrs. G. M. Ledingham, synodical president, in speaking of "Understanding China," pointed out that we must learn all we can about a country and its people before we can have real understanding. Mr. Perry McKay, director of the Indian Friendship Centre in Victoria spoke about the problems of the Indian people.

At the annual meeting of West

ANNUAL COUNCIL MEETING

May 25th to 29th, 1970

Ewart College
156 St. George St.
Toronto

Theme: "that the world may know that Thou hast sent me, and hast loved them as Thou hast loved me." John 17:23

Women's groups will find the evening sessions interesting and informative.

Toronto Presbyterial many helpful recommendations came out of the discussion groups. The guest speaker, Miss Beatrice Scott, on furlough from India, outlined the development of the Church in India. She told of a number of Indian Christians and said "Let us pray for us and for them that we may grow to the measure of the stature of the fullness of Christ."

In Kingston Presbyterial the theme of the annual meeting was "Christian Attributes — (1) Love for God, and (2) Love for fellowmen — through faith and prayer. Highlights included the workshops for Children's work, Girls' work and Supply; and the address of Miss Beatrice Scott, missionary on furlough, on the changes in the educational school system in India.

The programme of the annual meeting of Calgary Presbyterial revolved around "Reflections" and "Projections." Reflections included the reports of the Secretaries. To introduce "Projections" a panel of four ladies expressed their ideas about the effectiveness and relevance of the Women's Missionary Society. Suggestions were made concerning ways to make the organization more effective and relevant. Each member of the panel discussed the topic with one of four groups of the women, thus giving everyone an opportunity to express an opinion. Two delegates from the newly formed St. Paul's Presbyterian Women in Banff, Alta. were welcomed to the meeting.

"Am I My Brother's Keeper?" was the theme of the opening worship service and throughout the sessions of the annual meeting of the Moose Jaw Presbyterial held in St. Mark's Presbyterian Church, Moose Jaw.

At the evening session a thought provoking film "Drugs and the Nervous System" was shown by the Rev. P. D. Ruddell, followed by an informative talk by Inspector H. J. Elliott of the Moose Jaw Police Department. He spoke of Marijuana and L.S.D. as the most common drugs affecting our teenagers and young people today. Concern was expressed on how to deal with this problem in the Question and Discussion period which followed. The pamphlets "Drugs, Drug Abuse and Parents" and "Marijuana — The Questions People Ask" were distributed for further information for those attending the meeting and to be taken back for discussion in local groups.

The morning session opened with a Service of Holy Communion conducted by the Rev. P. D. Ruddell.

Fellowship was enjoyed with the ladies of St. John's Anglican Church who provided dinner and luncheon for the meeting.

Stained glass window in memory of missionary

Sunday, November 30, 1969, was a very noteworthy one in the congregation of Burns' Church, Georgetown, Guyana, South America, when the church was packed to capacity, not only with members and adherents, but with many others, as well.

The occasion was the dedication of a stained glass window as a memorial to the life and work of the late Mary Ellen Anderson, missionary in Guyana, and the service was one of great beauty. To quote from one of the prayers: "We bless and praise Thee for all that was good and true, for all that was honest and kindly in the life commemorated this day, for the example she has left of loyalty and love for Thy church and for the things of Thy Kingdom, and for the faith we have through Christ that she has now entered into Thy rest and everlasting blessedness."

The address was given by Miss Athalie Reid, also a missionary of the Presbyterian Church in Guyana.

The beautiful window, which depicts "Christ Knocking at the Door" was the gift of Mr. and Mrs. Roy Yerrakadu of East Coast Demerara, Guyana, and it will always be a source of inspiration and joy to all who worship at Burns' Church.

Several years ago a fine electric organ was installed in the church and dedicated to the memory of Miss Anderson and every year, in June, on the Sunday nearest the anniversary of her death, a memorial service is held.

—Acton Free Press

Luncheon for Editor

Tuesday, March 17th was a gala day at the WMS Offices. The members of Council Executive had a luncheon for Miss Helen Proudfoot, Editor of the Glad Tidings, who was married on March 21st. Miss Proudfoot married Mr. Ronald L. Young who also works at 50 Wynford Drive. Mr. Young is in the department of Stewardship and Budget. The members of the WMS wish Mr. and Mrs. Young much happiness. Mrs. Helen Young will continue in her position of Editor of the Glad Tidings.

Mary Peckover,
Chairman,
Editorial Committee.

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MUNSHI

RUSTLE OF SPRING

"Alice!" roared S.P. from above the stairs. "What's this ladder doing in the T.V. room, with a paint-can on top of it? I almost knocked it off."

"You might have had 'White Coffee' hair," I shouted back. "Spring's a-stirring. I'm thinking of painting the ceiling."

"Oh, no! Not that again! Last year it was J.P.'s bedroom and the spare room. Why can't women ever welcome spring without tearing the whole house apart?"

"Or Mr. Munshey refrain from adding to his 'jungle'? How about that plant-stand of yours that gets moved from the verandah to the middle of the kitchen every night? Your slips may need hardening — but so will I if I bump into it much more. Did you ever try to get breakfast dodging around Martha Washington slips — cans of them?"

"Breakfast is — uh — your department."

"And flowers are yours — and painting is mine — and anything more mechanical than an egg-beater is yours."

"As a team," twinkled S.P., by this time in the kitchen, "we manage very well, with only minor clashes over territorial matters. Now here's a poser for you. What's your opinion of men and women both in the same club or society, on the same committees? After last evening's Annual Meeting, I'm open for discussion."

"Well, I just couldn't sit there and let Jim Gladburn act as if he's the only one who knows anything about—"

"He knows a good bit," interrupted S.P. "It did seem to me too that both of you got off the beaten track."

"Of course, I think women should have equality with men."

"Even in taking mice out of mice-traps?"

"The word is 'mouse-traps' — and you're quite clouding the issue — just because you know it makes my blood run cold," I shot back stiffly.

"If you want equality with men, then, by the same token, will you allow them equality with you? How about men in your W.M.S.? How about dropping the 'W'? How about asking some of us to be members?"

"But it's a women's group—"

'Uh! Uh! equality — remember?"

"But you don't have the same feeling for things. We're interested in the women and children."

"And we aren't? Is that it? Think again, Alice! Isn't it just that we view things from different vantage-points. You and I are a team. You like and appreciate flowers to beautify our grounds — but you don't like getting down on your knees to look after them. I like our rooms to look fresh and inviting — but I can't abide going up on a ladder and painting finicky things like window-frames. But we both love the whole, and we both do our share towards making that whole a reality. We're a team, and equal to each other on that — 'Munshi Inc.'. Now why couldn't there be a Presbyterian Missionary Society, or a Board of Missions like that — partly men — partly women. You could still do your part. Why two?"

"How partly?" I ventured. "Equal?"

"Well," conceded S.P. magnanimously, "I was thinking of one more man."

* * *

Meditation Prepared by Home Helper

Mrs. J. L. Bell, a valued Home Helper of the WMS of First Church, Seaforth, 86 years of age and confined to a wheelchair, was asked to choose the scripture for the group's February meeting.

She forwarded the following:

I have chosen for the Scripture reading Psalm 91. After reading it over slowly I have these few verses that strike me as outstanding and so full of promise and help.

1. Verse 5. "You will not fear the terror of the night, nor the arrow that flies by day."

What a promise for us all to cherish at all times.

In times such as we live in now what a comfort? After a recent tragedy so close to us one neighbour was so disturbed that her nights were robbed of any rest for her — these words surely then would have been comforting to her.

Just now I am trying to memorize this whole Psalm 91 and am finding many of the passages so wonderful.

2. Verse 11. "For he will give his angels charge of you to guard you in all your ways." Verse 12. "On their hands they will bear you up, lest you dash your foot against a stone."

It made me go back to the words in our hymn which said: "Do thy friends despise, forsake thee? Take it to the Lord in Prayer; In His arms He'll take and shield thee." It is when we really need His help he is there ready to take us in his arms.

3. Verse 16. "With long life I will satisfy him, and show him my salvation." Surely at my age I can verify for this promise.

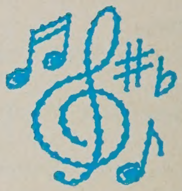
And so to all of you my wonderful friends. I send greetings. How wonderful you have been all these years and what a worthy cause you are working for. I came among you a stranger and you really took me in. May your future be many days of fruitful hours as you work together at such a grand cause.

—Mrs. BELL.

In Remembrance

Name	Church	Presbyterial
Mrs. W. W. Marshall	Tweedsmuir Mem., Orangeville	Brampton
Mrs. Cecil Woodyard	Tweedsmuir Mem., Orangeville	Brampton
Mrs. Kenneth Stewart	First, Brockville	Brockville
Mrs. A. Robinson	Knox, Morrisburg	Brockville
Mrs. Isabel Simpson	First, Chatham	Chatham
Mrs. Ina Cornish	St. Andrew's, Newmarket	East Toronto
Mrs. A. C. Jamieson	Knox, Agincourt	East Toronto
Mrs. A. Kelly	St. John's, Toronto	East Toronto
Mrs. Sara Elinor Zuefelt	Presbyterian, Richmond Hill	East Toronto
Mrs. Fergus MacKercher	Gordon, St. Elmo	Glengarry
Miss Helen McArthur	St. Andrew's, Hespeler	Guelph
Mrs. J. H. Kirby	Knox, Guelph	Guelph
Mrs. N. C. Wallace	St. Andrew's, Guelph	Guelph
Mrs. Carl Beumer	St. Andrew's, Guelph	Guelph
Mrs. Grace Wilson	Chalmers, Jarvis	Hamilton
Mrs. Thomas Young	St. Andrew's, Hamilton	Hamilton
Miss Jean MacKintosh	St. Andrew's, Belleville	Kingston
Mrs. R. Richardson	Burns, Ashburn	Lindsay
Mrs. D. G. Gillies	St. John's, Rodney	London
Mrs. Ernest B. Campbell	St. John's, Rodney	London
Mrs. Currie Colwell	Presbyterian, South Kinloss	Maitland
Miss Dean MacLeod	Presbyterian, South Kinloss	Maitland
Mrs. A. C. Brown	St. Cuthbert's, Montreal	Montreal
Mrs. Anne Wilcox	St. Andrews, Beamsville	Niagara
Mrs. Charles (Lillian) Krick, Sr.	Knox, Dunnville	Niagara
Mrs. John A. Murray	St. Andrew's, Burnbrae	Peterborough
Mrs. Peter J. McEwen	St. Andrew's, Wyoming	Sarnia
Mrs. Margaret Marion Spring	Calvin, Saskatoon	Saskatoon
Mrs. Geo. Peebles	Presbyterian, Atwood	Stratford
Mrs. Melville E. Smith	Central, Vancouver	Westminster
Mrs. J. W. Hetherington	First, New Westminster	Westminster
Mrs. L. Grimmer	First, New Westminster	Westminster
Mrs. Wm. J. Black	Robertson, Vancouver	Westminster

NOTE: In the April issue we erred in the name of the church of the late Mrs. F. H. Graham. Presbyterian Church, Durham, should have read Latona, Dornoch.



NEW TUNES FOR FAMILIAR WORDS

Modern Hymn Tunes — 69 Twentieth Century Hymns, published by Joseph Weinberger Ltd., London, England. ($1.65)

Contains a number of new tunes for familiar hymns as well as some new words and music.

NEW TUNES AND NEW WORDS

New Songs for the Church, published for the Scottish Churches Council, by Galliard Ltd., 1969. ($1.65)

Book 1 contains Psalms, children's songs, ballads and hymns.

Hymns for Now II, by the Board of Youth Ministry, Lutheran Church — Missouri Synod. ($1.35)

A collection of new songs and hymns for today to be used for singing, for reading and for thinking by young and old.

RECORDS FOR USE IN STUDY AND WORSHIP

Sing Round the Year, produced by Galliard Records. ($6.85)

18 carols for every season of the year, selected and composed by Donald Swan.

Women of the Old Testament, #24259 F.E.L. record. ($5.25)

Songs of the great women of ancient Israel composed and sung by Sarah Hershberg. A resource for those teaching and learning from the Old Testament.

Available from W.M.S. Book Room, Women's Missionary Society, W.D., Room 100, 50 Wynford Dr., Don Mills 403, Ont. With orders of $5 or less, please send cheque or money order made payable to Manager, W.M.S. Book Room and add 10c per book to cover postage and parcelling.

JUNE-JULY 1970

GLAD TIDINGS

See "Is there room for my child?" on page 20.

Hello !

GLAD TIDINGS

June-July 1970

Vol. XLVI No. 6

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Helen Proudfoot Young,
B.A.

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Combined Issues—Because of an increase in printing costs as of January 1970, Council Executive agreed that there be ten rather than eleven issues of the *Glad Tidings* this year. This is the June-July issue. The August-September issue will be mailed to subscribers early in September.

Overseas Student

NOREEN TYMAN

Guyana

For a long time Noreen had wanted to come to Canada. Since she was a little girl she had heard Canadian missionaries talk about their homeland and there grew in her a feeling of gratitude to the Church in Canada for what it had done for her country and her people. "My great grandparents could not read or write," she told me, "It was the Church which started our schools and established an educational programme in Guyana." Unfortunately, training the people of Guyana to take leadership was not always part of the programme in the early days. The Guyanese people accepted the leadership of the missionaries and few attempted to use their own leadership qualities. This attitude has been gradually changing, and since the visit last winter of Miss Louise Reith and Miss Helen Tetley many people are now beginning to realize that they are capable of giving leadership themselves, she said.

Noreen became a Deaconess when she grew up and worked for a Parish of seven churches. It was Athalie Read, who has worked for the Church in Guyana since 1962, who told Noreen about a WMS scholarship which would help her to come to Canada to study.

She arrived here in September 1969, and has been enrolled as a special student at Ewart College. Her course included Introduction to the Bible, Counselling, Teaching Methods, Worship in Christian Education, Christian Education Administration, Christian Education Programme, Human Growth and Behaviour, as well as Piano Lessons, a variety of field work, and visits to church schools, week day groups, women's groups and other church activities. This summer during June and July she is in the Atlantic provinces where she will participate in camps, including a leadership training camp. She will participate in some events in Ontario in August and return to Guyana in September.

Noreen's future? She has been appointed to a Parish of two churches and will be located on Waakenam Island where Miss Athalie Read has been stationed. Noreen hopes eventually to be involved in training leaders, and one of the projects she would like to undertake is to plan through presbytery a survey of young people. In such a survey interviews would be conducted by ministers to find out what young people think of the Church and church workers. The results of the survey would be brought back to presbytery and evaluated. She feels that this evaluation would be helpful in finding ways to work with young people.

Noreen's findings would be helpful to the Church in Canada as well as in Guyana. We shall look forward to hearing more of her and her work.

Your Prayers are asked

— for all student deaconesses who are serving the church during the summer months, as they plan for and give leadership in Vacation Church Schools and Camps across our nation.

— for Misses Margaret Near and Grace Wong as they direct the Nursery School in the Chinese Church, Toronto.

— for all who plan for and give leadership in summer activities, as Vacation Church Schools and Camps, that all plans may be for the good of those who will attend.

— for all children and youth who will participate in Vacation Church Schools and Camps that through their experience they may come to understand more clearly God's love for them and His Will for their lives.

— for the summer programme of the students from abroad: Miss Noreen Tyman from Guyana who will be working in camps and conferences, both in the Atlantic provinces and in Ontario. Pray also for Miss Anna Cheng who returns to Taiwan to continue in Children's Work.

— for Miss Sushila Patras, Director of the Mid-India Graduate School for Nurses, Indore, India. Pray that she may be given strength to continue her leadership in Nursing education.

EWART COLLEGE GRADUATION
1970

The graduation service of Ewart College was held in Knox College Chapel on Thursday, April 30. Miss Lois Tupper, M.A., B.Ed., Professor of Christian Education, McMaster Divinity College, Hamilton, Ontario, was the guest speaker.

In her address entitled, "Heritage, Happening, Hope", Miss Tupper reminded the graduates of the need to look back to the heritage they had received from the past and to look forward to the future with hope. Miss Tupper related these ideas to the experience of Ananias of Damascus who at a particular point in his life was called by God to speak to Saul. At the summation of her address, Miss Tupper unrolled a colourful scroll on which were the words, "For all that is past, Thanks!" For all that is to come, Yes!

The Rev. J. A. Thomson, B.A., B.D., M.Th., minister of Knox Church, Bracebridge, conducted the service of worship. Ewart College choir under the direction of Mr. Henry Rosevear, F.C.C.O., F.T.C.L., sang the anthems "To Thee our Humble Hearts Aspire" (Schubert-Fricker) and "Lift Thine Eyes" (Mendelssohn).

Two young women received the Graduation Diploma of Ewart College on the successful completion of the Three-Year Course — Miss Donna MacLeod of Natick, Massachusetts, and Miss Lillian Wilton of London, Ontario. Donna and Lillian both received General Proficiency Scholarships. Donna also received the Mrs. D. A. McLaren Scholarship and the Muriel Jennings Gray Scholarship.

Donna MacLeod

1970 GRADUATES

Donna MacLeod of Natick, Massachusetts, is a member of St. James Church, Boularderie, N.S. Lillian Wilton of London, Ont., is a member of the Presbyterian Church in Glencoe, Ont. Donna and Lillian both plan to continue their education.

Lillian Wilton

The Rev. J. K. English, B.A., B.D., Chairman of the Board of Ewart College, presided at the Graduation Service. Mr. English spoke about the plans of the Board to establish a degree programme in Christian Education in the fall of 1970. He expressed gratitude for the consultations that had been held with representatives of the Senate and Faculty of Knox College concerning federation. The difficulties of implementing a degree programme with Knox College because of its relationship with the American Association of Theological Schools and the Toronto School of Theology make federation impossible. The conclusion of the consultation is that the best interests of the Church will be served by both Colleges remaining separate and by strengthening Ewart College in its Christian Education programme.

Miss Margaret Webster, B.A., M.Ed., the Principal of Ewart College, spoke briefly of the students enrolled at the College, drawing attention to the four young women from overseas countries: Miss Vantana Agvateesiri, of Bangkok, Thailand; Miss Grace Liu, of Tainan, Taiwan; Miss Noreen Tyman, of Black Bush, Guyana; and Miss Ella George, of Lagos, Nigeria. Fifteen students were enrolled in the Diploma Course during the 1969-70 session. In addition there were four occasional students.

Other Awards Presented

General Proficiency Scholarships in the second year were awarded to Catherine Goss of Sydney, Nova Scotia, and Helen Oliver of Sarnia, Ont. Catherine also received the Gwendolyn Langford Memorial Scholarship and the Evelyn B. and Donald B. Cram Scholarship.

In the first year of the three-year course General Proficiency Scholarships were awarded to Brenda Moncrieff of Lachute, Quebec, and Alida Schriel of Toronto; and in the first year of the two-year course to Linda Wood of Harvey Station, New Brunswick. Brenda also received the Ailsa Craig Scholarship and the Alumnae Scholarship. Alida received the St. Andrew's Fort Erie W. A. Scholarship, the Florence Gray Scholarship, the Isabel Ross Memorial Scholarship and the Jennie and Bell Hossack Memorial Scholarship.

Noreen Tyman received the Isabel Glenn Scholarship and Catherine Williams the Elizabeth Scott McKay Memorial Scholarship.

* * *

ADVANCE NOTICE

Biennial Conference for Evening Groups
April 30 - May 2, 1971
in St. Andrew's Church, Wingham, Ontario

The M.I.B.E.* Graduate School for Nurses INDORE

by SUSHILA PATRAS

Missionary work in India has always been tied up with medical work and education. It is wonderful, through this work, to be able to help people to help themselves. Nowhere in India is this so well illustrated as in the nursing profession. In this profession it was realized that there was a great need to improve the standards of both nursing and nursing education and it was also realized that there could be no better way to do this than by establishing a school whose aim would be "to maintain a graduate school for nurses in the Hindi medium in an effort to develop qualified leadership in the nursing profession especially in the Hindi-speaking area."

To fulfil this function, the M.I.B.E. Graduate School for Nurses was established in Bilaspur in 1945 and Miss Ruth Mitchell was the pioneer and guiding spirit in this project. In 1955, the school was moved to its present site in Indore. Here it enjoys a very desirable location in the state of Madhya Pradesh, the largest state in India. Indore is central to all points in India; is on a plateau thus ensuring a moderate year-round temperature; has ready access to shopping centres and to many cultural and recreational activities; has close proximity to two Arts and Science colleges, a government-sponsored College of Nursing and the United Church Christian Hospital.

The school originally occupied the second floor of the Out Patients Department of the Indore Christian Hospital. Then the present building, a roomy, three-story building was built. It houses a large, well-equipped lecture room, demonstration room, science room, library, faculty offices, living quarters for faculty and students, dining room, kitchen and recreation room.

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*Mid-India Board of Examiners

The Presbyterian Church in Canada had the honour of providing the first director of the graduate school in the person of Miss Bessie MacMurchy (1955-1961). Hers was a great task — to keep faith with the founding principles of 1945, principles conceived by the nine different church and mission groups whose combined efforts made the establishment of the school possible and whose continuing interest has advanced the work. She came to be recognized as a very influential force in the development of professional nursing in India and especially in the state of Madhya Pradesh. I worked under Miss MacMurchy and after her untimely death I was sent to Canada by the W.M.S. (W.D.) to attend the University of Western Ontario School of Nursing where I obtained the M.Sc. N. degree. I returned to India, became the director of the Graduate School, and am trying to follow in Miss MacMurchy's footsteps. I keep in mind, as she did, the raising of the standards of nursing in India.

At present, four programmes are offered by the graduate school, namely (a) Basic Graduate Course (the ward sister course), (b) Sister Tutor Course, (c) Nursing Administration Course, (d) Public Health Nursing Course. Course (a) is preliminary to the other three courses. The students, both male and female, come from all the states of India, also from Pakistan, Nepal, and Afghanistan.

This year, 1970, sees the 25th anniversary of the graduate school and there are great plans afoot for the future.

(a) A revised curriculum has been prepared and has been submitted to the Indian Nursing Council for approval. In this revised course the Sister Tutor Course and the Nursing Administration Course would be combined. We are looking forward to starting the new curriculum in the near future.

(b) An advance course is still in the planning stage. It will not be implemented for some time but it is exciting to think and plan what might be accomplished in the future with adequate staff, enlarged quarters, proper equipment and an enthusiastic student body.

(c) A future extension of the school building is also in the planning stage. A blueprint has been sent to Dr. Tong in New Delhi. He has returned it with certain suggestions. The new extension would give us a library on the first floor and the library is designed also for use as an assembly hall. On the second floor would be the Director's rooms, staff rooms, offices. On the third floor would be quarters for our male students.

We are planning now for our graduation ceremonies in December 1970. We are planning to invite all former directors, former graduates and prominent people from the city of Indore and surrounding countryside.

We are also planning to write articles for the Indian Nursing Journal on topics pertinent to nursing, and articles telling about our 25th anniversary, the courses we offer, the facilities we have, the opportunities for field experience that we can give.

In 1970, so far, we have had visits from Mrs. Mary Birtch of the United Church of Canada, Drs. Catherine and Jean Whittier, Mr. Gordon Ruff of the United Presbyterian Church, U.S.A., Miss Nuns, Miss Baxter, Mr. Morrison (father of Miss Doreen Morrison), Rev. Muriel Stephenson of the United Church of Canada, and Miss W. Waters from Kachwa.

Other visitors to our school during its twenty-five years of service to the nursing profession of India have included Miss Cherian, nurse-adviser to the Government of India, Miss Philip, Secretary of the Trained Nurses' Association of India, Miss Mary Whale, Miss Margaret Kennedy, Miss Ida White, Miss Beatrice Scott, and Miss Marjorie McKee.*

On February 1, 1970, Miss Morsa, one of our own graduates, joined the staff of the Graduate School. Outside of myself, she is the first Indian staff member and already she has taken hold of her work and is of very great help to me. Miss Ida Johnston returns to us in May of this year. We have had Miss Marjorie Robson for two years through CUSO.

We have our lighter moments — we see the great festivals of India, have our own programme to celebrate Republic Day, put on Biblical dramas, put on puppet shows (we make and dress our own puppets), visit the various places of interest in and around Indore, go on field trips. We try to have our students see things and do things that will help them in their work in hospitals and in their life outside the hospital. We take pleasure in our flower garden and all the students do their part in making it a "thing of beauty and a joy forever". We are very grateful for all the help we have received and continue to receive from church groups, churches and friends. Our great hope is that this school will continue to uphold the great principles of its founders, to take its place in the structure of the nursing profession in India, to be a leader in the community and to expand and improve in every way possible. We need your prayers and we need your support.

**Marjorie McKee opened her home in London, Ontario, to Sushila Patras when she studied at the University of Western Ontario, 1964-67. Last year Miss McKee packed her bags and went to India to volunteer her services in teaching Administration, Bookkeeping and Accounting at the School of Nursing in Indore. She stayed seven months spending long hours assisting Miss Patras with many duties at the school.*

DAY CAMPING

by MARJORIE MacKAY

Modern living has become so complicated that no group or agency can provide for all the needs of childhood. The home, the school, the church and other civic, social and youth serving agencies all have contributions to make to the child at his various age levels. Among such agencies the day camp plays a unique role.

Today's child grows up under many pressures. The day camp programme is uniquely qualified to offset and to relieve such pressures. It is relaxed, informal, non-competitive, yet stimulating and adventurous. It opens up a new world, different from the everyday. It provides activities that encourage laughter, curiosity, imagination and co-operation.

Day Camp does not have to cling to the coat-tails of resident camping or the apron strings of the playground. It has its own unique contributions to make to home and community, to education and conversation — but most of all to CHILDHOOD

A church Day Camp is camping

by the day. The boys and girls sleep at home and have two of their meals there. The other six to eight hours are spent outdoors.

For eight days last July the MacLean Estate at Crieff (15 miles from Guelph) which is owned by The Presbyterian Church in Canada was the scene of such a Day Camp, when 30 junior age children from Knox Presbyterian Church, Guelph, left each morning at 8:30 by bus, and returned at 4:00 p.m. tired but happy. The camp sites chosen were not far from the travelled highway, but in the shelter of the many beautiful white pines and the many poplar trees the campers were secluded but not isolated. The campers were divided into three groups according to age, with each group having two or three leaders. The first task of each group was to build a home in the woods. This meant all sorts of interesting activities which appealed to the junior age children. It includes building a shelter to protect the equipment from rainy weather, building a fireplace, lashing a table, making a latrine or gathering wood. Chopping down the small trees was a favourite activity of the boys who spent hours doing this to provide wood for the fireplace and building materials used for the furniture. Campers were first taught skills in the use of an axe, a pocket knife and other tools. A work schedule was drawn up and the list fastened to a tree that each camper would be aware of what he was expected to do. He might be scheduled to do the dishes, gather wood for the fire, clean up the camp site or perhaps store away the equipment for the next day.

Various types of fires were used for the different kinds of cooking. The noon meal was cooked each day at the fireplace — the food tastes much better when you have built your own fireplace and gathered the wood. The campers planned each day what they would cook the next day. The drinking water was brought from home each day in plastic jugs as water is not available on the property.

Camp crafts are a very enjoyable part of the programme. One of the groups made a camp crest from felt while another group made hats to be worn especially when they were away from their site. As much as possible, materials found on the site were used for crafts. Two public school teachers from the city gave the campers a talk on birds of the area which helped to make the children aware of the various birds and their habits. Nature hikes were enjoyed by all the campers.

The various talents of the campers were often utilized when one group would entertain another group. For instance, the boys of one group formed a pipe band — their pipes made from brown paper bags fastened together with small sticks. The boys played the Sailors Hornpipe while one of the girls danced the Highland Fling. Another group wrote a play and acted it for the other groups.

Swimming is not available on the Crieff property but we were fortunate to have the use of the YW-YMCA pool near the site. Most campers have ample opportunity to swim during the rest of the summer and did not appear to miss not being able to swim every day. They were interested in the other activities.

Worship and Bible Study were an integral part of the days' activities. Often it was held in a special spot discovered by the campers. One group met each day for the Quiet Time under a large maple tree which they named the "Chapel in the Woods". Often the time was spent reading, listening to stories or discussing problems relating to living as a Christian. Campers will discuss problems when they have a relaxed atmosphere and concerned leaders who listen to them. The leaders tried at all times to be alert in the midst of the activities for opportunities to lead campers easily and naturally into an awareness of God's presence.

Observing changing attitudes of children even in the eight days was most encouraging to the leaders. Belligerent children became more tractable, timid children more self-reliant, and shy children more outgoing. Experiences at Day Camp may help a child to begin to understand more about God and His plan for them.

* * *

NURSERY CHILDREN IN CHINA

Taught to love & hate

(from China Notes)

Mao-Tse-tung knows that the early years of a child's life are very important. What the child learns in those first few years will probably affect his whole life. In China today much emphasis is being placed on the training of all children and especially the nursery and kindergarten children.

Over four years ago the little red soldiers were organized. These children all carry a copy of "Quotations from Chairman Mao-Tse-tung" and the three constantly read articles. These they study, learn to recite letter perfect, and apply them in their daily life.

The little red soldiers have organized a Mao-Tse-tung thought propaganda team which helps women and older people to study Chairman Mao's works and keep them up to date with his latest instructions. The children say "Chairman Mao teaches us that we must have 'utter devotion to others without any thought of self'." Consequently there are many stories of good works and heroism by the little red soldiers.

There has been a real revolution in the educational system. Nursery schools have set out to destroy all bourgeois thought. At first some people doubted that it would be possible to carry out class education for children between three and seven years of age. Some yearned for western doctrine and the old educational framework. But the party organized a debate and most comrades said, "If they can understand that the fox is tricky and the wolf can devour a person, why can't they understand the barbarous aggression of US imperialism and the exploitative behaviour of capitalists and landlords? Why can't we, by educating them to love the Communist Party, to love Chairman Mao, to love the labouring people, teach them to hate those bastards, monsters and freaks?"

Consequently class education was tried. The children were told of the adventures of revolutionary heroes, stories of workers and peasants under suppression and exploitation before liberalism, the heroic struggles of labouring people against the bloody rule of the Kuomintang reactionaries and how Chairman Mao and the Communist Party led the people to defeat them. They let the children look at the knives and whips used by the Kuomintang reactionaries and showed them the bloody clothes of the people who had been massacred.

Soon the children began to show differentiated feelings of love and hate. When they saw Chairman Mao in films and pictures, they waved and cried "Long Live Chairman Mao." When they saw pictures of landlords, they shook their fists, stamped their feet, and shouted "Die you rotten eggs!" The writer in telling this story ends by saying, "How could such a marvelous phenomenon not gladden everyone's hearts!"

As a result of this trial in class education, it said, the nursery school teachers have a deeper class affection and a stronger sense of political responsibility toward the children. "They wanted to stamp the proletarian brand in the children's little hearts."

Two hundred textbooks have been written based on the teachings of Chairman Mao with class struggle as the outline and the adventures of the model heroes as the content. Additional materials have also been prepared and all these are used to carry out an education to passionately love Chairman Mao, an education in class struggle, an education in productive labour, an education in the revolutionary tradition and an education in materialism. The children were organized to view exhibitions on class education, to mourn the revolutionary martyrs who died at "Yu Hua Tai", and to view the picture gallery that showed the evil deeds done by US imperialism in Vietnam.

Throughout the educational programme the children are trained to become superior red successors. They are taught that they should not fight other members of the proletarian family in the world, but they should attack all reactionaries. One loyal teacher tells about teaching during the cultural revolution and telling her class about the evil deeds of the antiparty, antisocialist rightist elements. She says the little children clenched their fists in anger and scolded those people as big bad eggs. The teacher responded by telling them that they had done the right thing in scolding and hating the enemy. The children then used chalk to draw pictures of little men on the ground and they stamped on them with their feet. Again the teacher told them they were doing right and to go ahead and destroy these antiparty, antisocialist rightists.

We are shocked by such teaching. We can only pray for these children.

In Memoriam

MRS. PHYLLIS DOROTHY ROSS

It is with regret we record the death on April 30, 1970, in Winnipeg of Phyllis Dorothy Ross, wife of the late Douglas H. Ross.

Mrs. Ross was active in the Women's Missionary Society in First Church, Winnipeg, and had held office in the Winnipeg Presbyterial and the Synodical of Manitoba and Northwestern Ontario, having been President of the latter for four years. She was also on the board of the Young Women's Christian Association and the board of the Women's Auxiliary of the Canadian National Institute for the Blind.

MRS. MARY CARRINGTON KIRK

You will be saddened to learn of the death of Mary Carrington Kirk, on April 21, in the Princess Margaret Hospital, Toronto.

For many years Mary was one of the most creative contributors to the church's ministry with youth. She served on the Presbyterian National Girls' Work Committee, the Committee on Senior High and the Advisory Committee on Youth Ministry of the Board of Christian Education of the Presbyterian Church. Mary was a Presbyterian representative on the National CGIT Committee, and the Teenage Work Committee of the Canadian Council of Churches. Over a ten year period she prepared the material for mission study, teenage camp offering packets, Christian Youth Week, and the National CGIT Anniversary. She was also a writer for the Presbyterian Uniform Lessons. Her ideas were creative and stimulating, but always practical, as she remembered the girls and leaders in the local congregation.

Besides her very great contribution to the church nationally, Mary was an active member of her own congregation, New St. James, where she sang in the choir, taught church school and gave adult leadership to the coed youth group and to the CGIT group. In August 1968 Mary was married to Edwin F. Kirk.

A living memorial to Mary in her own congregation has been set up by the National Girls' Work Committee. The form is not definite, but it will be a gift related to work with Youth. Anyone who wishes to share in this may forward their gift to Miss Helen Tetley, 50 Wynford Drive, Don Mills, Ontario.

George Johnson, missionary, makes use of his engineering skill in laying out a basketball court.

Building in Colombia

by HAL LEE

When George Johnson took his degree in Civil Engineering, he never figured he'd use it as a missionary. Today Mr. Johnson serves the Presbyterian Church of Bogota as a technical consultant for construction. In addition to his civil engineering degree, Johnson is ordained. He took a special course in construction as preparation for his job. The course stressed construction problems in a tropical climate.

He has organized a training programme to enable local people to provide proper maintenance for church and school buildings in their neighbourhoods. He is also available as a building consultant when needed, and works personally on some projects, building a church roof in Ibague, repairing decaying school buildings, or laying a basketball court for a school that has never had one.

While George Johnson is busy building things, Mrs. Johnson, the former Ann De Garzia, a registered nurse, works in the new Juan Tozeau Clinic in Medillin, Colombia. The clinic is a venture in cooperation with the local city health office. The Johnsons don't regard their work as especially untypical. When asked why they are where they are, doing what they are doing, their reply is that the work of a missionary takes many forms.

* * *

This anecdote comes from Mr. Colin Wasacase, formerly Administrator of the Cecelia Jeffrey Residence and currently Supervisor of Student Residences in the Northwest Territories.

He was interviewing applicants for a position recently and the young man seated before him was a school teacher from Hamilton, Ont. Colin asked him, "Have you any experience in Indian work?" The reply was "I have read all the articles in the *Glad Tidings*." He got the job!

Do you know someone who would be interested in subscribing to Glad Tidings?

BOOK REVIEWS

MAN, MEDIA AND THE MESSAGE by Merrill R. Abbey, Friendship Press, $1.75.

This is one of the books written for the 1970-71 study theme "How the Word Gets Around." Mr. Abbey states — "Media and message are made for man, not man for them; from this base a study of Christian communication must set out." This is the setting for his book on this subject. He gives three reasons for the necessity for the Christian to communicate the Good News — (1) witness is inherent in our faith; (2) the word of reconciliation must be shared, and (3) the great needs of the world make communication between its peoples necessary. We of the West need to learn that listening is an important part of communication.

In considering the use of the various mass media, the author points out the vast number of people in the world who listen to radio. Many, especially in the West, spend a great deal of time in front of the T.V. set. The church must take its part in the use of these two media. It must be alert to the needs of all people — not just its own members.

Reading and the printed word are important, too. There are accounts here of the work of the Bible Society in translation and distribution of the Scriptures and the work of UNESCO, Lit-Lit and other groups promoting literacy.

In closing, Mr. Abbey tells us that the message is shown through preaching, fellowship and service. We can all practice these, especially the latter two, in many ways and every day.

WHATEVER YOU DO, by James H. Burtness. Augsburg Press, $1.75.

Did you ever feel inadequate to the challenge of making an ethical decision? This book of 120 pages is an essay on the Christian Life which acknowledges the ambiguity of many situations — at the same time taking with utmost seriousness the question of ethics. The reader is helped in discarding false and establishing valid Christian basis for ethical decision. The author points to resources within the community of Christians which are available to the man of Faith. His point of view and final conclusion converge in the completed text — "Whatever you do, do all in the Name of the Lord Jesus." Recommended as an aid to clear thinking in individual situations and in group discussion. (Margaret McGillivray)

THE PERSON I AM by Glenn H. Asquith, G. R. Welch Co. Ltd., $3.25.

The person we present to the outside world and the person we are within could often times be unrecognizable. Written for older people, the meditations, scriptures and prayers guide the reader to a deeper understanding of the person he is spiritually, physically and the remarkable and even wonderful person he may become, inspires a useful life, alleviates loneliness and emphasizes that each person is a person eternal.

An excellent special gift for personal reading or for group devotions. (Kathleen Geddes)

THE NURSING HOME VISITOR by Frances Avery Faunce, G. R. Welch, $2.75 paper, $4.25 cloth.

The Nursing Home Visitor is a well written interesting book which is rather unique in character, since it was written from the "inside." The author deals with the patient as a person — not just a case — but as a person with feelings and needs and hopes and fears. She goes into considerable detail about life in a Nursing Home; all the adjustments that have to be made and the emotional responses of the patient to all the stimuli around her. She points out how the Nursing staff, the cleaning women, maintenance men, etc., are all contributors to the secure and happy feeling the resident can experience.

It is very important to prepare one who is about to enter a Nursing Home for what lies ahead; and always to accentuate the positive. The Nursing Home visitor, the author points out, has a very important mission. Small details can become very meaningful when performed with a relaxed cheerful attitude. The time we give need not be "long," but the way in which we spend that time most important. Our attitude as a visitor can convey, "I have a whole half hour," or "I **only** have a half hour," and is quickly perceived by the patient; and can be the determining factor in the kind of relationship we establish. Little things count more than we know. We must use our imagination and creative abilities in our outreach to the senior citizen.

(Lillian Reay)

GOD'S WARRIOR by Frank G. Slaughter, paperback, Simon & Schuster of Canada Ltd., .85c.

In this novel about St. Paul we first meet the apostle as a young man in Tarsus. Here he and Joseph Barnabus attend a few lectures at a Greek academy to enlarge upon their Jewish thinking.

Later Paul goes to Jerusalem to the rabbinical school there and stays with his sister and her husband. At first Paul is stricter in his adherence to the Law than his brother-in-law, but after the stoning of Stephen, and Paul's conversion on the Damascus Road, the brother-in-law blames the death of Paul's father on Paul. Between this opposition and that of the people of Jerusalem Paul is forced to return to Tarsus where he preaches until called to help in Antioch.

From here we follow Paul and his companions on the great missionary journeys and finally to Rome.

Dr. Slaughter completes this biography of Paul by showing him at work in Spain and Gaul before returning to Rome and martyrdom.

SYNODICAL GIVINGS

January - April 30, 1970

Objective		1969	1970
20,020.00	Alberta	2,136.64	526.75
12,434.00	Saskatchewan	1,299.55	1,282.00
19,530.00	Manitoba and Northwestern Ont.	1,129.27	1,807.49
168,246.00	Hamilton and London	25,559.60	30,672.42
174,422.00	Toronto and Kingston	18,100.00	19,600.00
78,327.00	Montreal and Ottawa	14,360.00	11,800.90
22,516.00	British Columbia	2,169.54	1,647.97
$495,495.00		$64,754.60	67,337.53

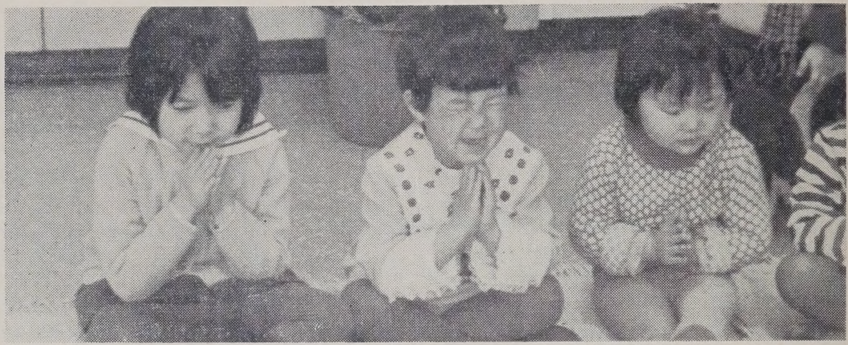
DISBURSEMENTS

	1969	1970
National Missions	45,912.04	50,664.97
Overseas Missions	56,967.81	69,615.75
Organization	16,628.35	18,594.14
Editorial and Book Room	6,874.76	7,088.41
Administration	8,864.23	10,417.91
Insurance and Taxes	247.79	315.46
Student Work	.....	.....
Christian Literature	.....	.....
Council Meeting	.....	.....
Grants	.....	318.75
Audio Visual Education	17.38	.....
Medical Insurance for Staff	671.25	735.00
Synodical Grants	1,185.00	1,167.95
General Contingency	5.00	41.13
Canada Pension	1,638.35	1,760.45
	$139,011.96	160,719.92

* * *

Stop Press!

See back cover of this issue for study resources on "How the Word Gets Around."



Let us pray

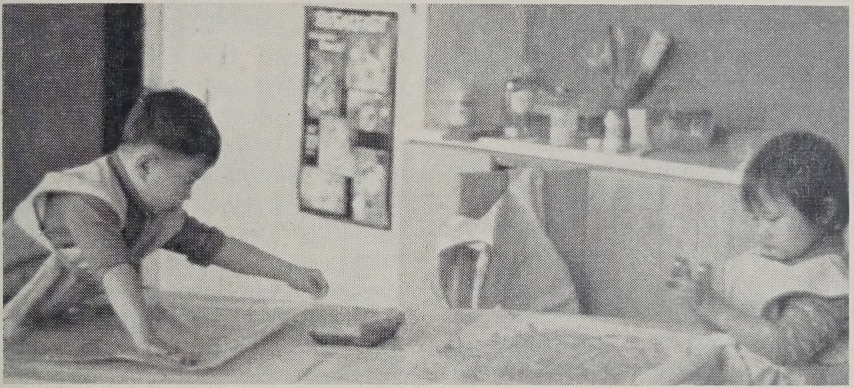
"Is there room for my child?"

by MARGARET NEAR

"Miss Near, is there room in the Nursery School for **L**? He goes to school in the afternoons now and I have no one to leave him with while I learn English."

Yes, there is a place for **L** while his widowed mother learns English, a place for **K** whose mother works part time in the mornings, a place for **D** whose father sleeps days, and for **M** who needs to learn to play with other children . . . a place for the children who need or whose parents want for them a school ex-

Take a rest



Exploring with hands

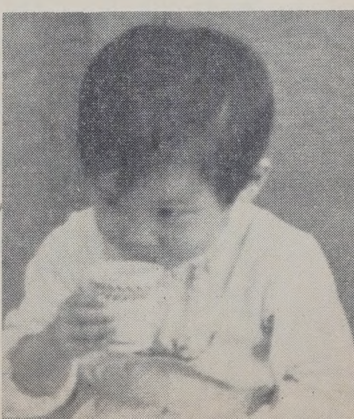
perience before entering the Public School system.

The children attending the Nursery School at Chinese Presbyterian Church, Toronto, range in age from 2 to 5 years. Half are looking forward to Kindergarten, or Pre-kindergarten in September. They are mostly Chinese-speaking, though one or two have come to learn Chinese. The Nursery School operates in two languages, and the children learn to move from one language to another with little problem. Some are even learning to speak two Chinese dialects as well as English. This is the age when the child can learn a second language very easily, when the foundations of the first are secure. In our school, Chinese is the first language, English the second. Chinese is the language of their homes. English is the language that they will master as they move into the public schools. For the present, they are learning a basic English vocabulary that will enable them to enter school with little initial adjustment.

For the child, to play is to learn.

At work

Lunch



So the Nursery School child is busy. He is encouraged to explore, manipulate, get involved on his own initiative in whatever he decides to do — playing house, building or painting. When the child first enters school, he watches, then he tries out, then he plays beside others, then with others.

Part of his growth is his ability to know and understand those around him. Children are very frank in their criticisms. There is no glossing over the truth. "I don't like to sit beside **K."** As Christian teachers, in a Church school, we have to ourselves accept each child for what he or she is, and then help him to know that each one is of great value to God and His Church, to the teachers who represent the church and to the other children. This cannot be conveyed in words only, but also by attitudes and feelings.

When the children go home and teach their parents to pray before eating, we know that a home and a family is being touched, as well as a child. So the work of the church, the service of the community, the witness to the Gospel are all a part of the outreach of our church Nursery School at the Chinese Presbyterian Church.

OFFICERS' CORNER

Summer is coming — and we close the gates on "Busy-bee" meetings. Lazy days ahead? Well — hardly! And yet, what better time for members to read over the new Study materials on — "How the Word Gets Around?" They will be ready this month in the Book Room.

Speaking of the Book Room — **LITERATURE SECRETARIES!** Smarten up your Book Displays by sending them in to be refurbished.

Starting the new study in September? **PROGRAMME CONVENERS!** Summon your cohorts and have a meeting this month to plan next year's programme.

MEMBERS! Vacation Bible Schools in your area? Leaders and helpers would be appreciated. Volunteer!

And money? Necessary? Yes, even in summer the work of the Society goes on and needs your financial assistance. What a help to find your July contribution tucked in with June's. **TREASURERS!** Don't let that balance pile up in bank vaults during July and August. Send it in.

LEADERS! — CGIT, Local Group, or whatever! There is material in book and pamphlet form to help you be a **better** leader. Ask the Book Room about it, for summer reading.

Letters

Tried Promotion Ideas

Regarding promotion ideas for our missionary magazine I tried all the ideas you sent and threw in a few of my own. I feel there is no limit to the ideas you can present if you get on your thinking cap. I started out my report by introducing a pixie doll in Presbyterian blue velvet and white (about 18 in. tall) and said her name was Gladys Tidings — "Glad" for short and she was not only interested in Community Canada but the entire world so was interested in literacy centre at Kitwe, Zambia. I chose this article for a chart for 2 reasons, first because the Proudfoots are in Zambia (news item p.32 Feb. GT), secondly because the University of Alberta magazine had terrific pictures on children in Zambia, etc., which I included on chart. Then I said, like all girls, she had a trinket box full of treasures that only cost $1.50 and yet delighted her friends even those way down on East Coast (I mentioned this because of the article "Of Interest" in a Presbyterian Message issue suggesting members in Eastern Division subscribe to *Glad Tidings*). Your ideas worked out so well into a story form with my doll "Glad". I had 8 charts. First Church Afternoon Group used them yesterday and the Evening Group plan to see them in April. You recall there was a writeup in *Presbyterian Record* titled "The Neglected Bulletin Board". I used that heading and took an easel board to represent the church board and suggested we put more missionary information on it. Matter of fact, bulletin board should be mobile so people have to go around it or fall over it entering Church. — DorothyWilliams, Edmonton

Expect to close as a Group

On Sunday evening, April 19, Gale Presbyterian WMS group, Elmira, celebrated its 50th anniversary at the church, with an excellent attendance from all over the Presbyterial.

A spray of yellow roses was presented to Mrs. A. R. Ziegler, an active charter member. She was assistant treasurer from 1922-1934, then treasurer for 21 years, and since that assistant treasurer. Our president, Mrs. C. C. Rachar, moved to London last October, but commutes to conduct our meetings. We hope to hold a May meeting to finish our financial business, then we expect to close as a group. We hope to carry on some form of mission work, in conjunction with other societies within the church. We prayerfully regret this decision, but most of our members are over 70, and will not take office. — Mrs. L. W. Lee, Elmira, Ont.

Finds Youth Issues Useful

On several occasions since I have been receiving a copy of the *Glad Tidings,* I have intended to write to you and congratulate you on the many fine issues that have been printed. There have been so many good ones but I shall mention the Youth issues in particular. I have used the articles written by the girls two years ago, when I have wanted something different to use at a CGIT meeting. As a matter of fact, I have been considering giving a subscription to our Seniors as they graduate.

The latest issue really prompted my letter. You certainly gave a great deal of support to the CGIT leaders. Although there is a broad age span between the W.M.S. at our church and the CGIT girls, still we do receive their help and interest. Your issue will help to fortify their interest in us. I especially liked a sentence in which you reminded them, that to help in CGIT should be considered part of Missions. We have about seven girls who would like to go to camp this summer and I feel that I could ask them for a small contribution to help defray the costs.

May there continue to be many more fine issues coming out. — Miss Irene King, Toronto.

Let's Study LAMP Report

Regarding the future of W.M.S., may I suggest that the LAMP Report and its Study-Action Clues be our study, beginning next September? We could then see ourselves in the perspective of the whole Church so that all time and talent would be used to the best advantage.

The General Assembly has heard the P. C. Ross report, utilized some of the best brains in the Church on the LAMP Committee and officially adopted many of their recommendations already. For Presbyterians to ignore all this would be about as stupid as keeping a dog and doing one's own barking!

No matter what forms might develop, no ladies would need to feel unemployed, since there will still be: Friendship and Service activities, daytime youth group meetings, Church School teaching, missionary promotion, ecumenical effort — for example.

I have often felt that new families could best be welcomed into a congregation by couples, calling in the evening when the men, too, could get acquainted.

Bravo! to the Editor for her editorials, material in dialogue form, the Friendship and Service pages, prayer enrichment, Munshi, the many timely articles and news items. Thank you, HCP! — Mrs. F. R. Laughton, Gananoque, Ont.

More comments

I'll take this opportunity to say how much I have enjoyed reading the last few editions of our magazine — I like the variety of subjects you cover in our own denomination and world-wide.

What a beautiful prayer in the current edition on page 19! — Nellie Anderson, Hamilton.

The April issue of *Glad Tidings* came in today. I have just finished looking through it and noting a couple of articles for our periodical index. May I congratulate you on a very fine issue. — Mrs. Harry C. Priest, Librarian, Ecumenical Institute of Canada.

We have just about worn out the October issue. Last November we used it for our Thankoffering meeting (Reported in Feb. 1970).

At Synodical our presbyterial did a skit showing the sale of the Prize herd at Birtle, then the bulls and cows reminiscing together over the phone a year later, talking of their days at the Birtle farm and expressing their loneliness for each other. — V. McC., Vernon, B.C.

Easter worship service in Alabama

Although many years have passed since my days working as a deaconess for the Women's Missionary Society, I like to keep up with what is happening "back home". For this reason, I still subscribe to the *Glad Tidings* and the *Record.*

I am currently the president of our local congregation's United Presbyterian Women. For the worship service in our March meeting we used the Easter Worship Service which was in the March edition of the *Glad Tidings*. Our minister was present, and he was so impressed by the service that he decided to use it during the Easter Sunday Worship Service. Instead of three people, he had eleven members of the Youth Fellowship participating from where they happened to be sitting among the congregation. It was a very meaningful experience, and one that was much appreciated by the congregation. Many favourable comments were voiced afterwards.

I thought you might be interested in knowing that the *Glad Tidings* wields an influence as far south as Alabama! — Muriel Judd Brown, Huntsville, Alabama.

We held our spring Executive meeting of Lindsay W.M.S. Presbyterial, St. Andrew's Church, on March 25. The members who are subscribers of the *Glad Tidings* were very happy and pleased at the contents of *Glad Tidings,* they reported. I liked the Easter worship service so well that last month when I was Convener of our meeting, and using the Study Book, I also used the Easter worship service by Theodore W. Olson. So our best wishes of encouragement in this wonderful work comes from each of our subscribers, and the Lindsay Presbyterial W.M.S. — (Mrs. James) Ewen, Kirkfield, Ont.

"I am convinced that these groups (C.O.C. and Explorers) are one of the biggest tools that the church has at its disposal for the recruitment of children but we are letting the opportunity slip for lack of leaders." — Mrs. Colin Campbell, Children's Work Secretary for Toronto and Kingston Synodical.

THE WMS AT WORK

Manitoba Centennial Project

"A MINUTE TO PRAY" is the theme of the Centennial project of Knox Presbyterian Women of Knox Church, Carberry, Manitoba. "More things are wrought by prayer than this world dreams of."

A Prayer Topic for each month was chosen by a committee, assisted by the Rev. Graeme Duncan, and prayers for each month were prepared. Copies were distributed to the various auxiliaries in the Brandon Presbyterial and some others in the Synodical. Response to the suggestion that each woman would concentrate on this each day at one p.m. was remarkable. These are the topics: January — "Our Country"; February — "Our Government"; March — "The Churches"; April — "The Poverty Of The World"; May — "Our Families"; June — "Overcoming The Afflictions We Bring On Ourselves"; July — "For All Who Travel"; August — "For All Who Work to Alleviate Suffering"; September — "For Schools And Universities"; October — "Thanksgiving"; November — "The Disabled, Sick and Shut-Ins"; December — "Peace".

"Transport for Christ"

At the April meeting of West Toronto Presbyterial, Chaplain Jim Keys of "Transport for Christ" spoke and showed slides. "Transport for Christ" is a faith mission and ministers to truckers in Canada and the United States, using vans and a mobile chapel. Workers in "Transport for Christ" have all been truckers themselves and lose no chance of helping in any way and of bringing to truckers the good news of Jesus Christ. One of their mottoes is "Safety is not the absence of danger but the presence of Christ."

Christian World Mission Conference to be in Brandon

The Prairie Conference on Christian World Mission will be held June 25-28 at the Agricultural Extension Centre in Brandon, Manitoba.

This year's theme will be "How The Word Gets Around". The leaders for this theme will be Rev. G. Wilson, Miss Helen Currie, and Rev. W. Burgess. The "Latin America" theme will be presented by Arturo R. Chacon, layman in the Methodist Church of Chile, and former General Secretary of the S.C.M. in Chile. Three Bible Studies will be led by Rev. D. Hunt of the Church of the Messiah, Toronto, on "The Word", "The Ambassador", and "The Mission".

Supported by twelve denominations in Canada and the USA, the main emphasis of the Conference will be to equip those who attend to share the Good News with their local congregations. It provides a valuable experience of fellowship and sharing of ideas and also an opportunity to become acquainted with the resource materials available to help with study programmes for the coming year.

Chinese New Year Celebrated in Brockville

Brockville has a thriving Chinese community of approximately 24 families from which 17 children attend Sunday School regularly.

On Feb. 6 they celebrated the Chinese New Year with Miss Grace Wong and Miss Margaret Near as guests. On Saturday these two ladies visited 22 homes and on Sunday Miss Near participated in the service at First Presbyterian Church, telling of their work in the Chinese community in Toronto. In the afternoon 70 of the Chinese gathered in the church hall to view the Christian film "Something to die for", which was filmed in Singapore. Miss Wong interpreted the commentary for the older members. The afternoon concluded with a social hour enjoyed by all.

Insights and Outlooks Varsity Acres, Calgary

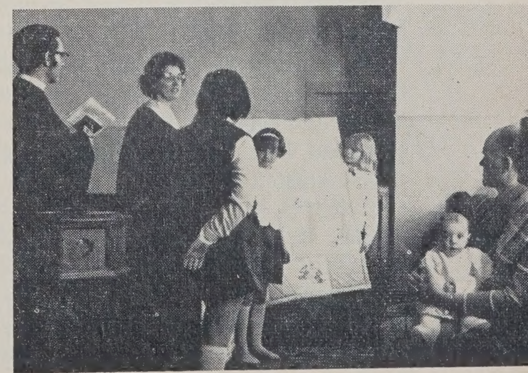
Enthusiasm and concern were two ingredients of the first meeting of Insights and Outlooks on April 21. The project is sponsored by Varsity Acres Presbyterian Women in co-operation with the Calgary Adult Education. Twenty-five ladies from the congregation and community listened to and questioned Mrs. Bernice Gaetz, who is involved in research on 'Drugs in Calgary' at the University of Calgary. A great variety of questions and concerns were expressed.

During the meeting, a nursery teacher cared for some 16 children (pre-school) in a classroom at the Junior High School.

A meeting on May 26 will further examine the Drug Problem. From there, the members of the group will decide where they wish to go.

Explorers Complete Project

The Rev. D. R. Foubister, below, listens as Mrs. Foubister explains the project of the Girl Explorers of Parkview Church, Saskatoon. Each girl completed a piece of embroidery, which was incorporated into two baby quilts and presented to two babies following their baptism. The three Explorer girls in the picture are Diane Callahan, Peggy Finlay and Thelma Armstrong. Seated are Mr. and Mrs. John Dekok with Monique, who received one of the quilts.



Mother and Daughter Lead Groups

We hear of Mother and Daughter Banquets and mother and daughter outfits. Did you know that the Women's Missionary Society also has a mother and daughter at work?

Mrs. S. C. MacKenzie is the President of Knox Presbyterian Women in Waterloo, Ontario. There are five small groups meeting monthly in the congregation. It is Mrs. MacKenzie's responsibility to bring all of these women together.

Her daughter, Mrs. N. C. Ollerenshaw, is the President of Presbyterian Women in Varsity Acres, Calgary. These two groups provide quite a contrast, the former is more established while the latter was organized only three years ago. Mrs. Ollerenshaw has responsibility for one group only but one that is involved in the community.

Both positions demand special talents and dedication. It is encouraging to see such family commitment in the Women's Missionary Society.

"Friendly Visitors" Meet in Calgary

All Presbyterian Churches in Calgary were represented at a meeting for persons who have a genuine Christian love for the elderly and are interested in becoming volunteer visitors.

Mrs. R. D. Jones, secretary for "Friendly Visitors" for Calgary Presbyterial, opened the meeting with devotions. Miss Ruby Walker, Presbytery Deaconess, asked for volunteers to enact an impromptu skit, showing the particular problem an elderly person could face upon learning that she had no alternative but to be in a nursing home.

A discussion followed on what part a "Friendly Visitor" could play in this situation. Once a patient was admitted, how could a "Friendly Visitor" help the patient get settled and continue to be a friend?

Participants took back to their teams of visitors ideas which would be helpful to them in this aspect of their Christian work and witness.

80th Anniversary Celebrated

Special services on April 10 and 12 in St. Andrew's Church, Innisfail, Alta., marked the 80th anniversary of the congregation. A preparatory service on the Friday evening emphasized "The Youth of the Church — the Church of Tomorrow." Holy Communion was celebrated on Sunday morning and a Service of Rededication on Sunday evening.

The work of the ladies of the congregation since they organized the first Ladies Aid Society in 1893 was described as tremendous. It later became The Talent Society, but by 1904 was again the Ladies Aid Society with fees of 10c per meeting. By 1928 a group called the Women's Missionary Society was using the *Glad Tidings* as study material. In 1947 a Young Women's Group was formed. This group for a time amalgamated with the WMS. The Ladies Aid continued to be active. In 1969 a new group of Women of the Church was organized.

Gift from Youth

Members of the Explorers, CGIT and Boys Brigade took part in a Youth Service at Chalmers Church, Calgary, recently. The Explorer Group presented Chalmers Church with a portable Communion Set, which was dedicated by the minister, Dr. G. A. Hadjiantoniou.

Insights and Outlooks

One of the youngest Presbyterian Women's Groups in Calgary Presbyterial is planning an awareness programme in the community.

A few women from the Varsity Acres Presbyterian Women have met with two representatives from Adult Education in Calgary. The discussion groups will meet during the morning once or twice a month. This will be a pilot project in Calgary.

The topic discussed at the first meeting on April 21 was "Why Youth Take Drugs". Other topics to be considered in the future are "Mental Health", "Irresponsible use of the News Media", etc.

A nursery is being provided in classrooms of the Junior High School. The meetings will be held in homes, which we hope will encourage informality and participation.

To date, response to this project has been very encouraging.

Synodical Annual Meetings

ALBERTA

The annual meeting was held in St. John's Church, Medicine Hat, March 13-14, preceded by an executive meeting and prayer service on the 12th.

Although our numbers were depleted owing to illness and a train wreck involving two of our women, there was a great deal of discussion and we are hopeful that this is proof of not only a temporary interest, but of a determination to undertake projects and accept changes so that our Society may prosper and grow.

Miss Louise Reith, Executive Director of the Organization Department, was present, and her answers to questions, comments on the various aspects of the work, as well as the information she gave us, made this a most profitable time.

Miss Ruby Walker, Deaconess, Calgary - Macleod Presbytery, gave, as always, invaluable help. Her knowledge of our problems and her tactful suggestions as to how they might be solved, together with her willingness to assist in whatever way she can, ever makes us aware of how blessed we are to have her among us.

The morning worship services were conducted by Dr. Donald C. Smith, minister of St. John's Church. He dealt with the theme "Love In Action" and pointed out some of the practical ways that the Christian Church is using to give evidence of its concern for all mankind, and he put forth this need as a challenge to the women.

The Rev. Gordon Williams, minister of Riverside Church in Medicine Hat, spoke using the theme as the basis of his remarks. He told of his long association with the W.M.S., having been a pupil at the Birtle Indian School. He dealt particularly with the problems of the Canadian Indians, pointing out that both the Indians and the white people have to work with tolerance and understanding in order that everyone may be treated fairly, so that both might retain their cultures and pride of race in order that we might build a better Canada. He said that one practical thing we might do to help the Indians would be to investigate the actual situation on the local reserve and then to make every effort to right any wrongs there might be. He also suggested that we write to our members of parliament regarding the reported exploitation of the Indians working in the sugar beet fields of southern Alberta.

The St. John's-Riverside CGIT Group on Friday evening presented the short dramatic presentation "The Gift Of The Magi" by O. Henry which was in keeping with our theme and following this the girls led us in a service of worship.

No report of this meeting would be complete without mention of the cordial hospitality extended by the committee in charge in Medicine Hat. It is indeed most important to have the mechanics of the whole thing expertly arranged. Immediately upon arrival the delegates knew they were in the right place, for there in large red letters decorating the wall of the stairway was the theme "Love In Action". "May we," writes the Press Secretary, "with God's help, make that theme a reality. It will require much work and prayer but it is not an impossibility."

SASKATCHEWAN

"Towards Understanding Through Faith" was the theme of the 56th annual meeting of the Saskatchewan Synodical held in St. Mark's Church, Moose Jaw.

Miss Louise A. Reith, Director of Organization, told of her work in Guyana in February 1969, which revealed advances from a dependence on the Canadian church to the present, whereby the Canadian church plays a role of "help the Guyana church help themselves"; which is true of all other countries where the Presbyterian Church has been carrying on missionary work.

All four Presbyterials participated in the programme planned to cover four areas under the following headings: Inspiration, Education, Fellowship and Advance Planning.

The Inspirational area of the programme based on the theme included a service of Holy Communion conducted by the Rev. P. D. Ruddell, assisted by four women attending the meeting.

Education was the main focus

through the use ot films and discussions. Topics discussed were ways in which the Christian Church may assist with rehabilitation of prisoners, drugs and their abuse, and work with the deaf, blind and mentally retarded child. A tour of the Saskatchewan Training School for the Retarded was included in this part of the programme.

The Rev. P. D. Ruddell, Synod's Convener of Christian Education, spoke at the noon luncheon reflecting on plans for Christian education in the Synod of Saskatchewan, using as a basis for his talk the film "The Race Before Us" and dealt with what church members should be able to do.

A highlight of Fellowship and Hospitality was a tour of the Art Museum.

The report of the 1969 Saskatchewan Synodical Re-Assessment Committee regarding changes in Office Structure within the Saskatchewan Synodical was the basis used for changes adopted at the 1970 meeting for a trial period of one year.

MANITOBA & NORTHWESTERN ONTARIO

Mrs. Edith Leeson of Brandon was re-elected President at the recent annual meetings of the Manitoba & Northwestern Ontario Synodical Society of the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada. All sessions were held in First Presbyterian Church in Winnipeg, and were attended by delegates from various Manitoba centres and from Thunder Bay, Atikokan and Geraldton in Ontario. The theme of the meeting this year was "The Solid Fact is Christ."

Guest speaker at the various sessions was Miss Louise Reith, Executive Director of the Organization Department. Miss Reith gave very graphic descriptions of the work of the Society as it is taking place in today's changing world. No longer is the evangelist missionary the one who is carrying on the work, but more and more it is trained lay people who can assist the native peoples improve their standards of living in their own lands, and by their living and example portray our Christian faith. Gradually what we used to know as the "foreign field" is changing and the missionaries still on the various fields — Taiwan, India, Guyana, to the Koreans in Japan — are training the native workers to assume the responsibility for the work and to become the leaders in their own countries.

Considerable discussion was held on changing the structure of our Society nationally in order that the work of the Society might be more relevant in this new era.

The Rev. Bruce Miles conducted an impressive Communion Service on Saturday morning. This was very different from the more formal service usually followed, in that the people sat around the tables and were served the Communion bread from the one loaf which was divided by the minister and then passed among the members — each member being the serving elder to her neighbour. The Communion Service was concluded by the "inter-personal" benediction — the Blessing also being passed from minister to the people individually around the table.

A most interesting panel discussion was conducted by Mrs. G. W. Bradley, W.M.S. Hospital Visitor, Mrs. Austin Beattie, house mother at Fellowship House in Winnipeg, Miss Iris Ford, Inner-City Worker, and Miss Agnes Gollan, formerly an overseas worker in Nigeria but at present assisting Miss Ford. By giving some pertinent facts regarding their phase of the work of the Church as asked by the question "Mission — Where is our Doorstep?", they brought to the minds of the delegates the various ways in which we are challenged by life today in carrying out the Mission of the Church.

Throughout the sessions, all officers and delegates were involved in worship, discussion or some phase of the meeting so that all were active participants.

Always a part of such gatherings, delicious lunches, tea breaks and dinners were served by various groups within the Winnipeg Presbyterial and enjoyed by all.

On the Thursday evening preceding the meetings, a Pre-Synodical Workshop was held in St. James Church sponsored by the Winnipeg Presbyterial. The theme "Reconciliation" was studied and various forms of presentation such as forms of worship and a montage were worked on by those present.

MONTREAL & OTTAWA

"A New Vision" was the theme of the annual meeting of the Synodical of Montreal and Ottawa which was held in St. John's Church, Cornwall, April 7-8.

Printed reports had been made available, giving delegates an opportunity to prepare questions in advance.

Lively and stimulating presentations kept everybody alert. One was in the form of a panel discussion on "The Role of Women in the Church", from Bible to modern times. Brainstorm and Group Discussion sessions on specific areas of concern for the work were held. These brought forth many worthwhile ideas. A mock TV Panel and Discussion entitled "Synodical Under Fire" exposed some possible weaknesses and faults of the Synodical and suggested some changes that might be forthcoming. The need for such an organization was ably justified by the guests on the panel.

At the dinner hour on Tuesday evening Miss Bertha Ferguson, who has retired as Treasurer, was presented with a gift in recognition of her many years of devoted service in this office.

TORONTO & KINGSTON

Knox Church, Guelph, was host

to the 23rd annual meeting of the Synodical Society of Toronto and Kingston. Mrs. John McFarlane, President, welcomed delegates and members and in her opening remarks stressed the need for dedicated and enthusiastic members. Quoting from Ralph Waldo Emerson she said "Nothing great was ever achieved without enthusiasm."

Miss Lois Powrie assisted with the programme and in co-operation with the presidents of each of the twelve presbyterials which make up this large synodical described the geographical features and the many different circumstances involved in each presbyterial area. Sparseness of population in some areas and density of population in others as well as distances are all factors to be taken into consideration in planning and operation.

Guests at the banquet were entertained by Knox Junior Choir when they sang two numbers. The first was a Chinese song and choir members were dressed in costumes of the Orient. The second was a song from the Caribbean and both were much enjoyed.

Following the banquet the Rev. J. W. McBride, Moderator of Synod, led in worship. In his message he spoke of the crucifixion and death of Jesus and the confusion, deep shock and sense of failure which fell upon the disciples when they were bereft of their leader. He likened this to our sense of failure in the circumstances of our day and our desire to run away from failure. We need to see Jesus and to find the same reassurance which He gave to His disciples when He appeared in their midst following the crucifixion and resurrection and brought to them His peace.

Mrs. Vernon Weir conducted the worship services at each session and used as her theme "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Secretaries' reports were discussed and some of the problems that were considered were the fact that certain areas are faced with increased mobility of families, such as at Elliot Lake, which is now almost a ghost town while other areas are feeling the pressures of urbanization at an accelerated pace with both good and bad aspects.

Mrs. A. Smith, Literature Secretary, described material which is available and reviewed one of the most requested books "We Would See Jesus". She pointed out that the *Glad Tidings* is the only magazine the W.M.S. (W.D.) has and members were urged to value it, promote its distribution, use it and contribute to it.

At the final session the Rev. D. Crawford Smith conducted a Communion service in the chapel for members of the Synodical.

Presbyterial Annual Meetings

BRUCE-OWEN SOUND

"Peace" was the theme of the annual meeting held in St. Andrew's

Church, Chatsworth. The Paisley society conducted a very impressive candle-lighting worship service for the peace of the world. Guest speaker was Miss Louise Gamble, missionary in Taiwan. Decisions made at the meeting included: the fall rally will be held in Wiarton on September 17; the Presbyterial annual meeting next year will be held the first Tuesday in March instead of the second Tuesday; and an increased Supply Fund objective was accepted.

RED DEER

At the annual meeting of Red Deer Presbyterial held in Knox Church, Red Deer, on February 16, it was decided that the Presbyterial would continue as "Women of the Church" involving all women. It has been functioning in this way on a trial basis during the past year.

"The Orbiter" has been published four times during 1969. This magazine gives news of the groups along with other pertinent information and has been sent to the various women's groups, ministers or clerks of session throughout the Presbytery in an effort to draw all the women into closer fellowship. Mrs. G. Cunningham, the editor, states that there has been no lack of material for publication.

Discussion groups dealing with communication pointed out the need to welcome all strangers in a friendly manner. It was also felt that there are too many regulations and that there is over-organization in place of love. Emphasis was placed on getting communication started in the home and that friendliness depends on people, "you and me".

The theme of the meeting was "Where There Is No Vision the People Perish" and Miss Ruby Walker, deaconess in Calgary-Macleod Presbytery, spoke to the gathering regarding the challenge of the work of the "inner city" stressing our responsibility to the sick, the lonely and the troubled. She reminded us of the women of vision who had organized our Society over 100 years ago. "It is our business," she said, "as men and women of the Church to lift Jesus Christ up that we might point men and women to Him."

In closing she spoke of the "mountain top" experience she hoped we had had and added that there is work for each one to do at the foot of the mountain for, she said, "Wherever there is greed; wherever there is suffering; wherever there is hate; wherever there is superstition, there the Church of Jesus Christ must be."

NIAGARA

"Operation Ojibway" was explained to a largely attended annual meeting of Niagara Presbyterial held at St. Andrew's, Welland. Three young people from North Pelham and Rockway provided a pictorial account of their experiences conducting Bible Vacation Schools at the Indian Reserves of

Whitefish Bay and Shoal Lake. Presentations by Explorers and CGIT of St. Andrew's church, under the leadership of Mrs. R. Hicks and Mrs. R. Hurtubise were well received.

A Communion Service conducted by the Minister, the Rev. Ross Adams, opened the afternoon and evening sessions.

Presbyterial Recognizes Miss Spalding

In recognition of eleven years as Recording Secretary for Lanark and Renfrew Presbyterial, Miss Arthena Spalding, Perth, Ont. was presented with an Honorary Membership Certificate from the Presbyterial and an Honorary Membership Pin from the Presbyterial Executive.

Newslettes

- The Rev. Russell T. Self, circulation consultant of the United Bible Societies for the Asia Pacific area along with his wife and family, were hosted by the WMS Group and the Session, of Stamford Church, Niagara Falls. Approximately 100 young people from neighbouring churches attended to hear Mr. Self's message, participate in a lively question and answer period and enjoy the pot luck supper. A large congregation attended the 7 p.m. service, following which slides were shown.
- The COC Group of North Pelham sent candy baskets to the Children's Aid as Valentines. They are now collecting used glasses for the project "Eyes for Needy".
- The members of the Women's Association of St. Andrew's, Welland, consisting of five units, have all become members of the "Fellowship of the Least Coin", and as well are collecting stamps for "Stamp out Leprosy".

Church Treasurer for over 21 years and a former president of the WMS group of St. Andrew's, Beamsville, Mrs. A. W. Reid has been presented with an Honorary Membership.

- The Pioneer Missionary group of St. Andrew's, Wyoming, Ont., celebrated its 80th anniversary recently with many former members in attendance.
- Mrs. Greta Adams, Press Secretary for Niagara Presbyterial, reports that she has been deluged with letters since sending out a letter to all WMS groups, CGIT, Explorer and COC leaders. We are pleased to include several of these news items in this issue.
- The Mary Weatherall group of Runnymede Church, Toronto, celebrated the 50th anniversary of WMS in its church on April 16.
- Press Secretary Dorothy Williams of Edmonton has forwarded a newspaper clipping about Mrs. Janet Bannerman who celebrated her 100th birthday on February 28. Mrs. Bannerman is in good physical

condition except for failing eyesight. She says she watches some television, does odd jobs around her apartment, makes a pie now and then, and enjoys her copies of the *Glad Tidings*.

- A very successful Chinese School was conducted by Miss Margaret Near and Miss Grace Wong in Kirkland Lake during the week of March 22, at which the daily average attendance was 32.

- The afternoon Auxiliary of the WMS of First Church, Brockville gathered at the home of Mrs. Mary Polly and Miss Jessie Purvis and presented these ladies with Honorary Life Memberships in the WMS. The combined age of these two ladies is 190 years. Both have been interested in WMS work for many years. Their mother, Mrs. Purvis, instituted the WMS in Camtown Church.

- At the Thank-offering meeting in St. Paul's, Victoria Harbour, Ont., a gift was presented to the President Mrs. D. W. MacKenzie who had presided at the meetings for over forty-five years. Miss Laura Gill, who had served as Treasurer for over forty years was also presented with a gift.

- In a recent meeting on "Reconciliation", the women's group in Belleville, Ont., started off the discussion by using a number of comic strips from "Peanuts". They also used a recording from the Multimedia packet "Do You See Your Neighbour?" and the "Come Alive" edition of Romans read responsively for their worship.

THE CHURCH IN THE WORLD

French-English Dialogue In New Liskeard, Ontario

Dr. Wilfred F. Butcher has lost no time getting imto the French-English issue since his appointment as pastor of St. Paul's Church, New Liskeard. A French-English working party of half-a-dozen members has begun to meet regularly to discuss relations between the two main communities which make up the town's 5,400 population.

Some 30% of New Liskeard's citizens are French-speaking. They show little interest in Quebec nationalism, says Dr. Butcher, but they are anxious to maintain the French language and culture. While there is no overt tension, there has been some mistrust on both sides.

Members of the six-man group found themselves plunging into the issues from the first meeting, even though they had always avoided controversial subjects in their casual contacts. Both cultural and religious differences were discussed. They posed direct questions to one another about cases of alleged social discrimination and the habits, structures and personalities of the other society.

After dealing with the local French and English communities, the group will go on to talk about what is happening in Quebec, French secondary education and the French future in Canada. Since the working group was established, understanding has been advanced by the formation of a new regional school board and by new ecumenical ventures among the churches.

Growing Cooperation among Churches in Montreal

A "Joint Working Group" of Montreal churches was launched officially on January 16, 1970. Participating churches are the Anglican, Baptist, Greek Orthodox, Lutheran, Presbyterian, Roman Catholic and United.

The former Montreal Council of Churches, which did not include the Roman Catholic Church, has been inactive for several years. Meanwhile there has been growing cooperation between the Roman Catholic Church and the other churches, sparked by the establishment of the Christian Pavilion at Expo '67. Last summer, Msgr. Paul Gregoire, Roman Catholic Archbishop of Montreal, called leaders of the various churches together to discuss the creation of an organization to promote understanding and cooperation among the churches. A study committee was set up to prepare recommendations for submission to the churches.

The Presbyterian French language monthly, *La Vie Chrétienne,* reports the Group has drawn up a long list of areas for possible collaboration, ranging from poverty and unemployment to doctrinal and liturgical questions. A five-member Executive Committee will meet monthly to develop action plans and involve the member churches in them.

Ron McGraw Seconded To Council

Ron McGraw, who served in Nigeria, has been seconded to the Canadian Council of Churches temporarily. He is doing follow-up from the Triennial Assembly, researching denominational development funds.

Cooperation in the Committee On Christian Vocation

A cabinet of denominational representatives is working out a six month experiment in which the work of the Committee on Christian Vocation of the Canadian Council of Churches is shared by personnel secretaries. Dr. Douglas Shanks, Anglican — United College is coordinating the experiment, and Miss Mary Whale is responsible for office routine.

Church Cooperation in Dartmouth - Halifax

A Group Home for Boys has been established through cooperation of five Halifax congregations: 2

United, 1 Anglican, 1 Baptist, 1 Presbyterian, together with the Catholic Charities Association.

The Home is under a Board of Directors of the six cooperating groups and is operated by the Children's Aid Society. Volunteers from the churches are assisting the parents in running the Home.

22 Countries Represented at International Communications Congress

Three hundred delegates from twenty-two nations attended the Third International Communications Congress held in Tokyo in April.

The Congress, sponsored by International Christian Broadcasters, the largest such event ever held, was rated "an unqualified success."

The outstanding quality of the position papers gave rise to fruitful discussions that led to involvement. In a post-Congress meeting of the Japan Congress Committee and members of the Executive Committee of International Christian Broadcasters resolutions for ICB action during the next three years were agreed upon:

- Develop a Christian morality as it relates to broadcasting. The danger of manipulation, propaganda, condensation to the point of falsification, must be considered in the light of biblical ethics;
- Coordinate research in broadcasting and literature, defining targets and audience profiles;
- Cooperate with other Christian groups in the use of satellites;
- Determine the function of mass media as they relate to the Church. Is the purpose of mass media to reinforce, to penetrate or to permeate?
- Increase the number of scholarships to enable nationals to occupy more significant roles in broadcasting.

The 1973 Congress will be held in Latin America, but regional conferences and workshops also will be held. Special consideration will be given to a proposal made by Dr. Clarence Jones that Japan be given top priority from 1971-73 for a concentrated use of mass media in cooperation with the Japanese churches.

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In Remembrance

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Mrs. W. A. Blackburn	Jubilee, Stayner	Barrie
Mrs. George (Jane) Roden	Caven, Bolton	Brampton
Mrs. C. W. Lawson	Knox, Grand Valley	Brampton
Mrs. James Dunk	Burns, Erin	Brampton
Miss Mary Morrison	St. Andrew's, Owen Sound	Bruce & Owen Sound
Mrs. C. B. Gaunce	Grace, Calgary	Calgary
Mrs. W. N. Ross	Grace, Calgary	Calgary
Mrs. C. A. Nolan	Grace, Calgary	Calgary
Mrs. Adelaide Sinclair	Grace, Calgary	Calgary
Mrs. Andrew Laurie	Grace, Calgary	Calgary
Mrs. Gordon Long	Presbyterian, Duart	Chatham
Mrs. John R. Bandeen	Presbyterian, Duart	Chatham
Miss Florence Hunter	St. Andrew's, Aurora	East Toronto
Mrs. Carmen Morris	St. James, Stouffville	East Toronto
Mrs. William Morris	St. James, Stouffville	East Toronto
Miss Margaret Allison	Glenview, Toronto	East Toronto
Mrs. John Reid	New Westminster, Hamilton	Hamilton
Mrs. Bruce Beavis	St. Andrew's, Belleville	Kingston
Miss Margaret McOuat	Margaret Rodger Memorial, Lachute	Montreal
Mrs. Anne Grassie Wilcox	St. Andrew's, Beamsville	Niagara
Judge Helen Kinnear	First, Port Colborne	Niagara
Mrs. A. W. Hare	Knox, St. Catharines	Niagara
Mrs. J. G. S. Stanbury	Knox, St. Catharines	Niagara
Mrs. Harold Burnside	Erskine, Ottawa	Ottawa
Mrs. J. W. Edwards	Alexandra, Brantford	Paris
Miss Mary Shuter	St. Paul's, Simcoe	Paris
Miss Annie Gibson	Knox, Woodstock	Paris
Miss Inez Harvey	St. Andrew's, Cobourg	Peterborough
Mrs. Jocelyn Craib	Knox, Yorkton	Regina
Mrs. George Pray	St. Andrew's, Wyoming	Sarnia
Mrs. John Alex McCuaig	Presbyterian, Durham	Saugeen
Mrs. Walter Inglis	Presbyterian, Atwood	Stratford
Mrs. Vernon Murray	Presbyterian, Avonton	Stratford
Mrs. Donald Askin	Knox, Listowel	Stratford
Mrs. S. Boyd	Presbyterian, Mimico	West Toronto
Mrs. Douglas H. Ross	First, Winnipeg	Winnipeg

HOW THE WORD GETS AROUND

STUDY RESOURCES FOR 1970-71

Bible Study on "How the Word Gets Around" is based on Act 2, prepared cooperatively by the Presbyterian Boards of Stewardship and Budget, Evangelism and Social Action, Christian Education, the Missionary Education Committee of the General Board of Missions and the WMS (WD).
(price to be announced)

Man, Media and the Message by Merrill R. Abbey, is a basic background book on the "concern" "How the Word Gets Around." $1.75

Image and Impact (How man comes through in the Mass Media) by William F. Fore, is a book which helps the reader set up criteria for evaluating the mass media from a soundly Christian and Biblical perspective. $1.50

Adult Program Guide on "How the Word Gets Around" by William A. Slater includes "questions for discussion" and "things to do" related to the books by Abbey and Fore as well as planning suggestions and ideas for worship.
$1.35

Mimeographed outlines prepared by the Adult Committee of the WMS (WD): **Communicate — Do We?; Mass Media! What Do You Mean?; Using Media in Mission; The P.C.C. Resource Centre; On the Wings of Christian Literature;** and **The Bible Society.** 10c each

Youth Resource Packet "How the Word Gets Around" $1.50

PRIMARY: How Do You Spell TV? by Bruce and Dottie Mosher, and Primary Teacher's Guide Supplement Packet $3.00

JUNIOR: Come In, World by David and Marian Poindexter, Junior Teacher's Guide Supplement. Packet $3.00

Available from W.M.S. Book Room, Women's Missionary Society, W.D., Room 100, 50 Wynford Dr., Don Mills 403, Ont. With orders of $5 or less, please send cheque or money order made payable to Manager, W.M.S. Book Room and add 10c per book to cover postage and parcelling.

GLAD TIDINGS

AUGUST-SEPTEMBER 1970

HOW THE WORD GETS AROUND
Communicating the Gospel

(see page 24)

GLAD TIDINGS

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Helen Proudfoot Young,
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Introducing The President MRS. J. M. BURNETT

We are pleased to introduce to our readers Mrs. J. M. Burnett who was elected President of the Women's Missionary Society, W.D., of The Presbyterian Church in Canada, at the annual council meeting in May 1970.

Mrs. Burnett is no stranger to the pages of the Glad Tidings. Two years ago we reported her appointment to the Presidency of the Women's Inter-Church Council of Canada and a few months later the announcement that she would represent Canadian church women at a world-wide gathering in Sweden that year. Mrs. Burnett is now a member of the executive of the first international committee which has among its responsibilities the planning for the World Day of Prayer each year. They are meeting in Bangkok, Thailand, in September.

Mrs. Burnett's interests have extended also to the Canadian Bible Society and the Women's Inter-Faith Committee of the United Appeal of Metropolitan Toronto, but at the same time she has been very much involved in the work of the Women's Missionary Society, and has served the Council Executive in various capacities. For the past three years she has been Christian Literature Secretary, and at the 1969 Council meeting was elected 1st Vice-President. She was first appointed to Council Executive in 1947. She is an active member of Wychwood Presbyterian Church, Toronto, and of the WMS group in that church.

Mrs. Burnett has the ATCM degree from the Toronto Conservatory of Music and is an accomplished soloist.

THE PRESIDENT'S MESSAGE

"A New Day"

"This is the day which the Lord hath made; we will rejoice and be glad in it." Ps 118 - vs 24.

We hear much today about the importance of "Communication" and of "How the word gets around" (study theme for 1970-71). I appreciate the opportunity given me at this time to "communicate" a brief message to all of you through the pages of our *Glad Tidings* magazine, and to express the hope that all who read this will consider it a personal letter.

This is indeed a "New Day" for me and I am very conscious of what an honour it is to be elected President of the WMS, WD. I trust that with God's help, I shall be able to carry out the many duties and assignments which go with such an office, with humility, love, and deep understanding; that I may be given wisdom and a vision of how best to plan "new ways for new days" in seeking to find God's will and purpose concerning the future work and structure of our Society.

At an early age the word "missionary" appealed to me with great interest and now "the Mission of the Church" with all its many and varied opportunities for Christian witness and service not only is my chief interest but I feel it is my Christian responsibility and duty to be fully committed to. I have had much joy in serving on Council Executive in various capacities and also the personal involvement — as a WMS representative, in many outside activities, ecumenical in nature, particularly that of the Women's Inter-church Council of Canada and consequently — the Canadian Council of Churches.

Our Society has been served over the years by Christian women, who were dedicated to the cause of Missions and who worked faithfully in support of the missionary outreach of the Presbyterian Church, as the motto of the Society clearly indicates — "The World for Christ". We have good and sufficient reason to look back with pride on our past history and give thanks for all the missionary work which has been accomplished over the years on mission fields of the church both home and overseas. Much good has been accomplished but we cannot live by past endeavours, much less cling to old ways and methods of operation.

This is a "New Day". New patterns are emerging around us, new forms of ministry challenging us and new doors of opportunity opening before us. Time to lay hold of those may be running out, or is it already too late to lay hold of some of the opportunities placed before us? It is imperative that we listen to God's voice and be ready and willing to follow His leading. I believe God is calling us to launch out into the deep, it may be into new and unfamiliar paths of service; to share more fully in His concern for the hungry and suffering peoples around the world and with renewed fervour to seek to make known His plan of salvation for all men.

Prayer is also a vital part of the life of our Society and I would earnestly ask every group member and all who are in any way connected with or interested in the work of our Society, or Church, to earnestly pray that God will direct us in all our undertakings. Many have expressed the desire for a closer relationship with the various boards of the church and this will now be possible in some measure at least as a result of the recent action taken at the annual Council meeting in May and General Board of Missions just previously and later approved by General Assembly, that there now be a unified budget for the administration of all overseas mission work.

I pray that in the days that lie ahead, God will be very real to each one of us and I do believe that there are still many Christian women who are interested and willing to be involved in the missionary outreach of the church. We are told that we are living in the time of the "third" world and God has the Master plan for it and it is our responsibility to find the way to fulfil this plan through the lives of dedicated people.

Truly this is the Day in which we have been appointed to serve and may we rejoice and be glad in it.

W.M.S. MEMBERSHIP PINS

10K Gold Honorary Membership Pin . . .	$9.10
10K Gold Life Membership Pin	6.40
Sterling Silver Membership Pin	2.70
Junior Pin, Metal Gilt	2.60
Adding 10K Gold Bar to customer's pin (requires 6-8 weeks)	7.70

Send orders directly to: LIFE MEMBERSHIP DEPARTMENT, Women's Missionary Society, (W.D.) of The Presbyterian Church in Canada, Room 100, 50 Wynford Drive, Don Mills, Ontario.

Payment must accompany order. All cheques or money orders should be payable to the Women's Missionary Society (W.D.), and if payment is made by cheque please include exchange.

PLEASE SEND CORRECT AMOUNT IN PAYMENT.

Why Mission? Why Missionaries?

by REV. H. T. ELLIS

"The New Testament does not give a neat definition of mission. Instead it presents us with a missionary God and a missionary church," Douglas Webster, Yes to Mission.

PRESENT DOUBTS

"Why send missionaries overseas when there are so many non-Christians in Canada?" "What right has a church with hypocrites in it to send out missionaries?" "What right have we to impose our religion on other people?" "Haven't missions done more harm than good?"

Why all the doubt and confusion and loss of confidence? Why? — because of past paternalism, insensitivity to local customs and culture, doors closing or closed to mission in the Sudan, Angola, India and China, the West's loss of confidence in itself, the dissimilarity between church and Christ, and lack of confidence in the Gospel itself.

What dissimilarity? Christ stooped to conquer. He was humiliated. He surrendered His status. Even proud Paul learned to say "We must be regarded as Christ's underlings and as stewards of the secrets of God" (1 Cor. 4: 1 N.E.B.). But we in the Church — pulpit and pew — like our status. Most of us are not even at home with labour union members, let alone long-haired, pot-smoking young people. Jesus is.

What loss of Gospel? Do we really believe that Christ is alive today? Do we know for ourselves, deep down, that God has taken away our need for defensiveness toward Him, our guilt and our anxiety? Do we know for sure that we are reconciled to Him? It is then that we can be truly reconciled and open to our family and friends and acquaintances.

The Gospel is the Good News that God loves people and has accepted them as they are, no questions asked. This Gospel is the power of God to save everyone who will believe it. I have doubted its power. But after doubting, I have seen this Gospel transform students and older people in both Taiwan and Canada. My doubts have been groundless.

WHAT IS MISSION?

Is it Evangel Hall? Is it a home for unmarried mothers? Is it a hostel for Indians? Is it scholarships for theological students overseas? Is it being a missionary; a doctor in India, a preacher in Nigeria? Not necessarily . . . only in so far as such work coincides with Christ's mission.

Mission is the work that Christ does everywhere in the world, inviting, urging people to become citizens of His kingdom, guests at His table and members of His family. Of course His people cannot ignore sickness, hunger, oppression and any other kind of wretchedness. Like Him they will do what they can to alleviate it. But their ultimate purpose is to ask everyone who is lonely, weary, anxious, sick at heart, ostracised or guilty to let Jesus be his Friend and Rescuer and Lord.

Mission is our work, too. It is our work between the *Now* and *Not Yet.* The feast is ready Now, but the banquet hall is Not Yet full. Christ is King Now, but all people do Not Yet acknowledge Him as King.

We must extend the invitation and do it personally. Christ did. New programs and procedures are not enough. Oratory is not enough. "Though I speak in the tongues of men and of angels, but have not Love, I am a noisy gong or a clanging cymbal."

WHY MISSION?

Jesus said so.

He said, "Go therefore and make disciples of all nations". He knew that the Gospel would transform people and therefore change cultures. He knew that He could meet the basic needs of all men. He also knew that the church would be far from perfect. Nevertheless He commissioned men, not angels, with the task of evangelism.

Men need this Gospel.

The Gospel is about joy, hope, peace, strength, weakness, failure, anxiety, sin and redemption and healing. We sin; God forgives. People hurt us; God heals us with the Good News that He cares.

An inner compulsion.

The word of God was like fire in the bones of Jeremiah. Peter and John could not but speak of the things they had seen and heard. Paul considered himself under orders to preach the Gospel. Even Christ was under an inner compulsion to complete His mission. If we have His Spirit in us, then we, too, will find ourselves loving people and sharing with them what we have discovered about Jesus.

WHY MISSIONARIES?

The first reason for missionaries is that the Gospel is for the whole world, not just Western countries. To refuse to give the Gospel to people of other countries is to defraud them of something which belongs to them.

The second reason is that we in the West have a much higher ratio of trained Christians to the total population than other regions of the world. The time is past when all missionaries are going from North America and Europe to the rest of the world. Thousands of tribal Christians are going to "foreign" tribes with the Gospel, and increasingly, African and Asian and Latin American Christians are going to other countries as missionaries. But still North America and Europe have more trained personnel per capita than these other regions. "If you saw ten men carrying a log, nine on the light end, which end would you help?"

In some countries the church is growing, in others it has stopped. In some places there is confidence, some places doubt. But in spite of all this, God is doing something in us and with us. God's plan of reconciliation has taken the whole world into consideration. The last word in the situation does not rest with our striving, or even with our suffering, but with God who has redeemed the world and has called us into partnership with Himself in the work of reconciliation.

Suggestions for further reading:

J. S. Stewart: *Thine is the Kingdom, The Church's Mission in Our Time.*

Douglas Webster: *Unchanging Mission, Biblical and Contemporary.*

Douglas Webster: *Yes to Mission.*

Is it time to renew your

GLAD TIDINGS?

Subscribers whose subscriptions expire in December 1970 (D 70) will receive a notice of renewal card late in September; January 1971 expiries will receive theirs in late October, and so on throughout the year.

Note: THERE WILL ONLY BE **ONE** NOTICE TO EACH SUBSCRIBER THIS YEAR. Please return it promptly with payment ($1.50 per each 1 year's subscription) to your local Glad Tidings Secretary or direct to Glad Tidings, Room 100, 50 Wynford Dr., Don Mills 403, Ontario. If you mislay your notice of renewal card, please enclose your name and address label from a recent issue. The coded information contained thereon saves much time and effort in the office and contributes to the accuracy and speed in processing your renewal. PLEASE SHOW CLEARLY ANY CHANGE IN NAME OR ADDRESS, but do not block out old address completely.

Local Glad Tidings Secretaries are being contacted direct by their Presbyterial Glad Tidings Secretary regarding promotion materials and offering assistance in the task of gathering renewals and new subscriptions. If a local secretary does not hear from her Presbyterial Secretary, she should get in touch with her or write to the Glad Tidings office for information.

Local Glad Tidings Secretaries should forward all renewals and new subscriptions direct to Glad Tidings, Room 100, 50 Wynford Dr., Don Mills 403, Ont.

A STEP FORWARD

by MRS. H. KEEFER

A giant step forward was taken by the 1970 Council when it approved the recommendations made by the Re-Assessment Committee, regarding the integration of certain areas of administration. There were questions in plenty and in some cases they could only be answered by surmising what might lie ahead for us, not only as W.M.S. members but as members of the whole Presbyterian Church in Canada. However, by the end of the day, small lingering doubts had vanished, and we looked to the future with enthusiasm for the part our women would play in this greater field of endeavour.

Do I hear you say "What is this all about? What is this re-assessment committee anyway?" This we shall try to answer.

At the 1966 Council meeting, Council requested that a committee be formed to more closely integrate the work of the W.M.S. (W.D.) and the Boards of the Church. Where two units are — to all intents — carrying out what appears to be the same type of work, it is assumed that unnecessary time and money is expended. Although this point is debatable, nevertheless this was the reason for the forming of this committee.

In addition to Council's request that this matter be studied, the 1967 General Assembly appointed what is called the committee on Overture 10 of which Dr. G. Deane Johnston was Chairman. This committee was asked to investigate the possibilities of integrating the administrative and missionary functions of the W.M.S. (W.D. and E.D.) with the General Board of Missions. These two committees worked independently, but the time came when it was necessary to work together. First, though, your committee was deeply conscious of the tremendous responsibilities which are ours — the responsibilities of staff, property and finances. In any type of integration, the future of our staff, the stewardship of property and trust funds must be considered most seriously.

After much deliberation, we agreed to approach the changing times first as Christian women, then as members of the Presbyterian Church in Canada, and THEN as members of the Women's Missionary Society. Our only concern being the Mission of the Church and how we may continue to be involved. Somehow, this put our whole plan into proper perspective. First as Christian women — when we remembered this, other things fell into place.

Now came the time for joint

meetings with the General Board of Missions Committee on Structure and the General Assembly's Committee on Overture 10. Soon we found that where our original plan called for the integration of our work overseas, that there were other areas where we might also work together more closely, although the overseas fields were the logical place to start — much of our work there being already integrated.

Three points had to be considered most carefully.

1. The Administration of the Work.
2. Any changes in the way the W.M.S. has functioned parallel to the General Assembly, with certain prerogatives such as holding of property, etc. should be done with careful thought so that the leadership which the women had given be not lost.
3. The fellowship, study and mutual encouragement of the W.M.S. should continue.

These suggestions were then referred to the Committee on Structure of the General Board of Missions. It was felt that if the W.M.S. and the G.B.M. could come together confidently in a step towards the future, it would be a very good thing for the Church as a whole.

One thing must be made clear, however. This Society will continue to exist — Groups, Presbyterials, Synodicals and Council UNTIL such action is taken by Council (not Council Executive) to change it. We hope there will be many areas of integration, but Council will still be asked to carry out such work as does not come within the scope of the new Board which may be formed and which we think of as the Board of World Missions.

At the 1970 General Assembly which met recently in Halifax, the report presented by Dr. G. Deane Johnston was accepted and that committee dissolved. The proposed Board of World Missions will be set up at the 1971 General Assembly.

On this Board there will be representatives from W.M.S. (W.D. and E.D.), — the number from each group will be determined by the size of the whole committee. The Council of the W.M.S. (W.D.) and the W.M.S. (E.D.) will notify this Board annually of the amount of money which each feels it can make available for the Board of World Missions. The Board will then administer these funds together with the funds provided by the General Assembly. This Board will have a Chairman and a Vice-Chairman. If the Chairman is a man, then the Vice-Chairman will be a woman — and vice versa. For a period of two years commencing with Assembly 1970, all secretaries and assistant secretaries of the present G.B.M. and W.M.S. will be continued at their present rates of remuneration, if they wish to do so. At the same time staff serving under the National and Overseas Departments of the W.M.S., W.D. will become part of the staff of the Board of World Missions with the assurance that their services will be continued as long as their ministry is satisfactory. In brief, this is what has been happening. All Synodical Presidents as well as all delegates to Council have copies of both reports given at Council. Any member desiring fuller information may have an opportunity of borrowing these reports from their nearest delegate. If this is impossible, please contact the office for further information. We have said that this is "One step forward" — a big one but yet only a step. The future will bring many changes as we try to keep abreast of the times. Let us meet them with confidence and do our utmost to create a woman's organization which will fully encompass our new responsibilities and meet the challenge given to us by our Church.

General Assembly Action

RE OVERTURE #10

In Mrs. Keefer's article in this issue entitled "A Step Forward" reference is made to the Committee on Overture No. 10 of the 1967 General Assembly of which the Reverend Dr. G. D. Johnston was chairman. At the Council Meeting of the Women's Missionary Society, W.D. in May 1970 Dr. Johnston made a statement to the Council in regard to the Overture; the work of his committee and the recommendations his committee proposed to take to the 1970 General Assembly.

The following quotation from Dr. Johnston's statement gives the background to the recommendations proposed and passed at the 1970 General Assembly which met in Halifax in June:

"At the General Assembly of 1967 an Overture was received from the Synod of the Atlantic Provinces in the following terms:

> 'That the General Assembly take immediate steps to integrate and unify the administration of the Mission work of the Church under one General Board of Missions of the General Assembly composed of both men and women representing all mission interests for the further extension of the Kingdom of God, or to do otherwise to this end as the General Assembly in its wisdom may deem best.'

"You will note that the prayer of the Overture is that steps be taken by the General Assembly to integrate and to unify the administration of the Mission work of the Church under one General Board of Missions.

"At the present time there are

three mission agencies administering the outreach of the Church: The General Board of Missions, the W.M.S. (W.D.) and the W.M.S. (E.D.). With reference to the W.M.S. (E.D.), ever since 1877 they have been an affiliate of the General Board of Missions reporting to the General Assembly through the Board, and as such their relationship to the General Board of Missions is not really pertinent to this point. The Western Division of the W.M.S., however, is on the other hand a Society within the Church, an autonomous Society, which while brought into existence by the General Assembly raises its own money, spends its own money, and sets its own policy.

"This Overture has now been under careful scrutiny for three years by the Committee appointed by the General Assembly consisting of myself, as chairman; Dr. Lorne MacKay of Hamilton; Dr. Dillwyn T. Evans of Toronto; Mr. Everett Bean of the Atlantic Provinces, and Mr. McDougall, an elder from Montreal. This Committee has met on numerous occasions with the Re-Assessment Committee of the W.M.S. (W.D.), the Committee on Structure of the General Board of Missions, and with representatives of the W.M.S. (E.D.).

"It is immediately apparent that one cannot integrate or unify a Board with a Society, but that one can and we feel should unify certain aspects of our operations which fall in the same field of endeavour — such as those of the General Board of Missions and the W.M.S. (W.D.), so that there is one agency in the Church administering one aspect of the mission of the Church rather than two. The General Board of Missions is a Board of the Church and with its staff it is charged with the outreach of our church both at home and abroad. The W.M.S. (W.D.) is a Society within the Church with many areas of concern, one of which is directly connected with Church outreach both at home and abroad. It has an organization in almost every congregation in the Church and these organizations, while deeply interested in and vitally concerned with the outreach of the Church, nevertheless spend a good part of their time, effort, and money in youth work through their association with the Board of Christian Education.

"When we speak of unifying the mission work of the Church-what exactly do we mean? The mission of the Church is the preaching of the Gospel to as many people at home and abroad as our resources will allow us to reach, that of course takes in the whole work of the Church. What this Overture then clearly refers to is the outreach of the Church, the extension of the Church both at home and abroad.

"All the work carried on by our Church in Canada and Bermuda is under the direct supervision of some Presbytery of the Church, and both the General Board of Missions and the Women's Missionary Societies, whether they be Western Division or Eastern Division, operate only under the direction of some Presbytery. Here we have a situation in which a Presbytery might well find itself in communication with any one or even two of these separate entities. In Overseas work the Mission Councils on the various mission fields have in all instances workers reporting directly to two separate entities — to the W.M.S. (W.D.) and to the General Board of Missions. Here again one is faced with a situation which has in the past and may well in the future be the cause of much misunderstanding and frustration. There would appear to be a feeling throughout the Church that our present administrative structure leads to a duplication of staff with an attendant unnecessary spending of money, and has in it the very real possibility of dissension and even bitterness between two agencies of the Church both seeking as best they can to serve God and the Church in our time.

"It is easy to say that this is a somewhat ridiculous situation, but it must be clearly understood that while independence of action on the part of the W.M.S. (W.D.) is quite legally possible, what actually happens is that there is now and has been for many years a very wide area of cooperation. There are joint candidates committees and joint policy committees as between these two organizations, and there are voting members from the W.M.S. both Eastern and Western Division on the General Board of Missions. The work is now dovetailed together to a very considerable degree. The final step, however, in the integration of the work of these agencies has still to be taken, and this step will be recommended by the Committee on Overture No. 10 to the General Assembly meeting in Halifax in June of this year."

Dr. Johnston presented the recommendations of his Committee to the General Assembly. The recommendations were approved with some slight changes. The following are the recommendations as approved:

1. That the present General Board of Missions be dissolved and that a new Board, to be called "The Board of World Missions," be formed by the Assembly of 1971.
2. That the Councils of the W.M.S. (W.D.) and (E.D.) notify this Board annually the amount of money which these Councils feel they can make available for the work of the Board of World Missions in any given year. The Board of World Missions would then proceed to administer the funds provided by the General Assembly and by the Councils of the W.M.S. (W.D.) and (E.D.) without further reference to these Councils except for purposes of consultation and information.
3. That the Board of World Missions have a chairman and a

vice-chairman appointed by the General Assembly. It being understood that if the chairman be a man, the vice-chairman would be a woman or vice versa.

4. That a Secretary of the Board of World Missions be appointed at the Assembly of 1971 following nominations from Presbyteries, and that the Board itself appoint directors to have oversight of the various aspects of the Board's work reporting to the Board of World Missions through the Secretary.
5. That for a period of two years commencing with the Assembly of 1970, all secretaries and assistant secretaries of the present General Board of Missions and of the W.M.S. (W.D.) be continued on their present schedule of payment, if they wish to do so, and that at the Assembly of 1972, the Board of World Missions present to the General Assembly a comprehensive plan of its work, with the number of directors and assistants required, and a job description covering the work of each person.
6. That the present staff serving under the National and Overseas departments of the W.M.S. (W.D.) become part of the staff of the Board of World Missions with the assurance that their services will be continued as long as their ministry is satisfactory.
7. That the Administrative integration of these three missionary agencies commence forthwith, under a committee representing the GBM, W.M.S. (W.D.), and the W.M.S. (E.D.), with representatives from the Organization and Planning Committee, which shall supply the Chairman of the Committee, and be responsible to the General Assembly for the completion of this integration and the structuring of the Board of World Missions by the Assembly of 1972.
8. That the Committee on Overture 10 be dismissed.

Be sure to read the approved recommendations carefully. They mean just what they say — no more, no less.

In referring to the action of the General Assembly, Mrs. Keefer pointed out in her article on page 9, that *"the Society will continue to exist"*. It is very important to note this. Women in W.M.S. groups in local congregations must be ever more faithful in meeting together for "prayer, study and service" that Christ's Kingdom may be advanced throughout the world. A great responsibility rests with the women to make a substantial financial contribution each year to the new Board of World Missions that the total mission of the Church may go forward. Presbyterials, Synodicals and Council will continue to have their place in bringing women together for inspiration, fellowship and planning that women may take an ever-increasing part in the mission entrusted to the Church.

The new Board of World Missions is to be set up by the General Assembly of 1971 but completion of the integration of administration and structure will not be accomplished until 1972.

It is well for members of the W.M.S. to remember, as Dr. Johnston pointed out in his statement to Council, that the Society is related to the Board of Christian Education as well as to the General Board of Missions; this relationship will continue and staff serving as staff of the Board of Christian Education and the W.M.S. will continue in this relationship and will not become members of the staff of the Board of World Missions. These staff members will continue to serve the W.M.S. and the Board of Christian Education in educational programmes for children, youth and adults until such time as a new educational Board may be established.

While structures and patterns of work may change Christians have an unchanging responsibility to communicate the Good News entrusted to them. May the women of the Church continue in increasing numbers, enthusiasm and financial support to share in this Mission.

Money Sent to Peru and Nigeria

A cheque for $3,000 has been forwarded to Church World Service by our Church in response to the Peru Earthquake Emergency Appeal.

At its meeting on June 17, the Committee on Inter-Church Aid, Refugee and World Service also agreed to forward immediately the remaining balance in the Nigeria Fund of $10,200 for immediate church rehabilitation needs in Nigeria.

Other commitments for 1970 were paid in part.

The needs are many. Donations may be forwarded at any time to Inter-Church Aid, Refugee and World Service, 50 Wynford Drive, Don Mills, Ontario.

Thanksgiving 1970 Confession of Irresponsibility to Earth

The Canadian Council of Churches is planning with CBC's MAN ALIVE Religious program to demonstrate vividly the religious responsibility of man to nature.

A national service will be televised on Sunday, October 11, which will have as its focus the rededication of man to a new sense of stewardship of the earth. On Monday evening (Thanksgiving Day) the first of the season's "Man Alive" programs will reflect this same concern.

Plans are also being made to bring representatives from across Canada to Ottawa, October 12-14, to take part in a national symposium under the leadership of theologians, ecologists and conservationists.

It is hoped that congregations, parishes and community organizations will participate in these events, through similar observances.

Impressions of Council '70

by BETTY KILGOUR*

The organ playing softly, the small chapel filled to capacity with earnest Christian women, quiet in their meditation — a scene from Council '70.

To me, this worship period each morning was a most inspiring time. Each service seemed to bring forth new and challenging thoughts as various ladies from different areas took the service. The congregation which was made up of missionaries home on furlough, deaconess staff members and delegates from all parts of the western division — all worshipping our Heavenly Father together. This I shall never forget.

Then of course, the agenda for each day, as we the women of the church strove to make wise decisions, planning the year ahead for our mission work at home and abroad — big issues and those nitty gritty little ones which must be made to keep the machinery running smoothly.

The auditorium was full of women all under the command of the capable hand of little Miss Luzetta McClelland who ruled with a mighty gavel and a wry sense of humour! I'll never forget that head table. Miss Grant and Miss Rose helped keep the roof from falling in as over 100 women all thought aloud as each issue arose!

One impression I came away with — what a truly wonderful body we belong to! Before attending council I seemed to live in a rather secluded world of my own, my small group, my Presbyterial which was made up of other such small groups, each one trying desperately to meet their commitments and trying to do their part in the overall work of the church. Many times I felt as though we were accomplishing little and I felt, as I'm sure others have felt, I was just a very small unnecessary being, way out west, which the central head office in Toronto knew little of and thought seldom of — really rather un-important in the overall structure of the Council body as a whole.

However, after the first day at Council I was overwhelmed with a complete feeling of 'belonging', belonging to something great, something wonderful. Here I felt completely at home, akin to so many other dedicated Christian women. It was truly a 'Mountain-top' experience.

Not a day passed when I didn't fervently wish that every single Presbyterian woman could attend even one day of Council! They could then see as I did just how very worthwhile our 'little farthing' is! It reminded me of the children's hymn "Jesus Bids Us Shine". How with every dedicated woman of the Presbyterian Church burning her own little candle brightly a great glow was being created.

It was particularly thrilling for me to meet so many of our missionaries and deaconesses and hear for myself what they were able to accomplish with the help from home. It was satisfying to see for myself what our little part played in the overall picture, indeed the overall picture was made up of small parts like our own! We are Needed!

The part which affected me negatively was of course the motion which had to be made; that all staff hold tight, and not spend one cent more than necessary, that no new fields be opened, that no new workers be enlisted. Why this motion? Simply because there are not the funds to support them! It seemed ironical when the world as a whole is crying for new missions, new workers, more supplies! I couldn't help but wonder if we were doing all we could to help supply this desperate need. These thoughts are still uppermost in my mind.

But what a wonderful eye-opening week! To find that the names which I had read in the **Glad Tidings** were attached to such wonderful, down-to-earth dedicated people! To have the honor of visiting for awhile with Miss Webster, the principal of Ewart College; to tour the Church Offices!

These thoughts combined with the marvellous fellowship with so many ladies from all the provinces made the trip so worthwhile. The meals which I could enjoy without ever washing a dish and the fact that I somehow managed to be late for breakfast every single morning are still in my mind!!

These are the impressions which will remain, and challenge me. My hope is that I can convey these same thoughts on to the wonderful women within my Presbyterial and possibly give them the added help and inspiration which I received my first time at Council. I sincerely hope it isn't my last.

***Mrs. Kilgour is President of Red Deer Presbyterial and the only lady elder within the presbyterial. She writes in several magazines and newspapers.**

COUNCIL NEWS

"WHERE ARE LOVE'S LIMITS?"

John 17:23b — "**That the world may know that thou hast sent me, and hast loved them as thou hast loved me.**"

The love of Jesus Christ for the world was completely unlimited, pointed out the Rev. Wayne Smith in his address to the Annual Council meeting on opening night. "God so loved the world that he gave his only begotten son . . . ," yet we set limits on our love. We live in a world that does not know God nor His son, but it is still a world that is growing in its present slavery to decay, corruption, sin and death. Christ's love is unlimited. It is scarcely so with us. We are prepared to love, but within limits. There are, for instance, geographic limits. People tend to be too close to love comfortably or too far away to love effectively. It has been known for Christians to be greatly concerned about the blacks in Africa and circulate petitions against black families moving in next door. We set other limits to our love too — often love stops abruptly at the boundaries of denomination, age group or life style. We can't seem to understand people of another age group or people who are different from us.

Mr. Smith referred to 1 Corinthians 13 as the classic statement in the New Testament about love, and to Dr. Henry Drummond in his famous sermon "The Greatest Thing in the World" in which he challenged his hearers to read this passage every day for three months and he promised it would transform their lives. What Drummond had in mind was for us to allow the passage to bite deeply into us, to convict us, to heal us and save us.

If "the world may know" that God sent His Son, there are principles that must guide not only our organizational life but every personal relationship. In conclusion, Mr. Smith outlined these principles from the pamphlet "Evangelism, Person to Person":

(1) We will go to a person where he is with understanding and Christian love;
(2) We will listen to what he has to say;
(3) We will be natural and honest;
(4) We will present the gospel of love lovingly;
(5) We will help him to clarify his situation;
(6) We want the person to make the decision for himself;
(7) We will go in faith.

COUNCIL AGREED THAT:

- The General Fund estimate for 1971 of $452,240 be accepted.
- The Supply Fund estimate for 1971 of $34,650 be accepted.
- That permission be given to use the amount that is required in 1970 from the Legacy Fund.
- The notice of renewal cards for Glad Tidings subscriptions be continued.
- The minutes of Council be omitted from the printed Annual Report, and be mimeographed for distribution to officers in presbyterials and synodicals and council delegates.
- The Reassessment Committee be continued.
- The Monday night offering be given to the Roberts Memorial Scholarship Fund set up in memory of Paul and Bobby Roberts, sons of the Rev. Earle and Dorothy Roberts, who were killed in a car accident in Nigeria. This fund is being invested in Canada and the interest given to the Presbyterian Church in Nigeria to provide a yearly scholarship for secondary school or university for a needy student of that country.
- Council extended a vote of thanks to its retiring members: Mrs. G. L. Wallace, Mrs. D. Whelan and Mrs. Carman Brown.
- In installing the officers of the WMS Council for 1970-71, the Rev. Dr. Hugh Davidson reminded us that all

That the World may know
That Thou Hast Sent Me
and Hast Loved Them
As Thou hast Loved Me

A committee of Mrs. P. W. Murray of Kars, Ont., and Mrs. G. Whitton of St. Catharines were responsible for this impressive background.

human endeavours have to be carried out with a sense of our own inadequacy. The human individual has to have help from outside this world that we see and sense, and God has ways of helping us even while we sleep. The ceremony has the purpose of reminding us that we need help and we are not to take ourselves too seriously. He referred to Isaiah 41:10 "Fear thou not; for I am with thee: be not dismayed; for I am thy God." (A complete list of the officers for 1970-71 can be found on the inside back cover of this issue.)

CHRISTIAN LITERATURE

The kindergarten of the Chinese Presbyterian Church in Toronto moved into Ewart College for their session on Thursday morning, May 28. Miss Margaret Near was with them and one little girl, with a string of keys around her neck, played the part of Miss Grace Wong. Seemingly unaware that they were illustrating "live" a part of Christian literature work for the WMS Council delegates, the children busied themselves with their usual activities of play, songs, prayer-time, listening to stories, the morning snack, and their goodbyes when it was time to go home.

Mrs. Burnett then called on Ella George of Nigeria and the Rev. Dr. Kenneth MacMillan, General Secretary of the Canadian Bible Society.

Miss George, who is studying at Ewart College, said that the majority of people in Nigeria are literate but nearly all the Bibles were lost in the war. Only two presbyteries, Lagos and Calabar, are now in operation and there are few teachers and very few resources. She said resources for children and children's leaders — books, hymn books, Bibles and leaders' guide books, are especially needed at this time.

Dr. MacMillan said —

- The Bible Society is watching the change in the Chinese language in Canada as they must keep abreast of the changes so the scriptures will be available to China when the opportunity comes, and pointed out that $25,000 a year is being spent at the present time on reading the scriptures on radio to China at dictation speed;
- Immediately after the war ceased in Nigeria, the British and Foreign Bible Society shipped in 39 tons of Bibles to help replace Bibles and gospels lost;
- In 1969 the Canadian Bible Society organized the Northwest District and has the Rev. Stephen Collins based in Dawson Creek. Dr. MacMillan said there is more translation going on in the Indian language in Canada than there has been for 100 years;
- The Bible Society has appointed its first full-time French worker;
- Five million selections of scripture have been printed by the Bible Society for distribution at Expo 70 in Japan.
- Twenty million copies of "Good News for Modern Man" have been distributed.
- According to the Ecumenical Press

COUNCIL NEWS

Service, there were 4 million Christians in Africa in the 1960s, now there are 90 to 100 million. If this continues, there will be 350 million by the year 2,000. Scriptures are printed in 400 African languages.

"FRIENDSHIP AND SERVICE" INSPIRES NEW ATTITUDE

"All of a sudden people have realized what mission can mean to them personally," said Mrs. H. Keefer in presenting the report on Friendship and Service. She pointed out the change in name has made a great difference in attitude. Women can see now that the work of this department goes beyond the church door, out into the community and the world, she said.

Mrs. Keefer said the use of removal forms is much too limited, and she urged the women to drop a note to the minister when members move to a new community.

Resolution on Group Names Passed by Council

It was agreed that, because there is a great deal of confusion surrounding the names defining Adult Groups — Auxiliary, Affiliate and Associate, that all groups be known as Adult Groups.

It was reaffirmed that members formerly known as Home Helpers or Associate Members now be known as Associate Members.

"Planning for Deputation"

In reply to a resolution concerning information on deputation expenses and procedure, a document "Planning for Deputation" was distributed. Copies are available from the Organization Department, 50 Wynford Dr., Don Mills, Ont.

FILM "THAT ALL MAY BE ONE"*

The multi-image production "That All May Be One" was shown as part of the presentation "Communicating Mission in Action". The purpose of the film is to involve people in vital human issues of the 70s, to raise the questions of faith and meaning today, to provide an experience that probes the scope of one's responsibility, and to **do** something as well as **say** something to the viewer. The sound track consists of poems, songs and special effects, and through suggestion, impression and emotion, issues are raised and the individual's sensitivity to human needs everywhere in the world are brought into focus.

After viewing the film, the viewers listed some of the needs they saw, and some voiced their first impressions in these words:

"It was so overwhelming. There is so much to do, and there is just me."

"If people can just take the first step. Often a smile is the first step and you are communicating in a small way. If you keep on taking that first step — the ripples will meet eventually."

"The church is here to help people live. We have to work with people. We should experiment with family nights. It may mean that we have to move our church schools out of Sunday altogether so that Sunday can be a day of rest for the whole family together."

"We are not here to pass out answers — we are here to help people grow so they can face life in the space age."

"We need to help people think for themselves and to have the kind of faith that will help them provide answers for themselves."

"Nigeria/Biafra was an example of where the Church did meet the needs of people — it helped people to know that the Church cared for them."

"The Church of God exists in the midst of other religions and it is important that we understand other religions."

"It is often in individual contacts, when one helps in the little ways that it often means so much to people."

"Christ came not to change the world but to save it."

After the session other remarks overheard were "It's frightening"; "It made me realize we're wasting a lot of time — so many people have so many needs, and we are doing so little"; "I didn't like it"; "It bothered me"; and "Time is of the essence, we need to do something now."

*For further information on this film, contact Audio Visual Committee, 50 Wynford Dr., Don Mills, Ont.

RESOLUTIONS ON MARIJUANA AND DRUGS

Two resolutions on Marijuana and the use of drugs were passed. They are:

(1) "Whereas Marijuana

(a) may not be a physically addicting drug and does not in itself cause physical damage,

(b) is an intoxicant whose effects cannot be medically predicted,

(c) because of the insidiousness and subtlety of its effects on the higher faculties of the mind, conscience, judgment, inhibitions, self-control, etc. could be a very dangerous drug for children and adolescents to experiment with, and

"Whereas Marijuana was prohibited under the Harrison Drug Act in the US years ago, not as a narcotic but as a portal drug because it was used by narcotic drug "pushers" to introduce young people to more dangerous and addicting drugs, and

"Whereas

(a) this drug is being chiefly introduced to young people rather than adults,

(b) has no practical value to humanity,

(c) is potentially dangerous in many ways,

"Therefore, the Council of the WMS petition the Government of Canada that the sale of Marijuana not be legalized or condoned and that more research be conducted into the psychological, rather than only the physiological effects."

(2) "Whereas the Drug Habit among our young people in Canada in all walks of life is appalling,

"Whereas we are greatly disturbed to learn that the results of the use of narcotics brings on insanity, sometimes suicide and can easily lead to death,

"Therefore, that we the members of the Women's Missionary Society, W.D. of The Presbyterian Church in Canada do urgently petition the Rt. Hon. John Munro to pass legislation to prohibit the sale of narcotics in

any name or form that so impair the health of our young people in Canada."

N.B. A very informative booklet "Handbook for Parents about Drugs" produced by the Alcoholism and Drug Addiction Research Foundation is available from Presbyterian Publications, 52 Wynford Dr., Don Mills, Ont., at 15c a copy.

Recommendation re Hymn Book

It was agreed that the following recommendations be forwarded to the General Assembly's Hymn Book Committee:

(1) to produce a looseleaf collection of modern and topical hymns which would not necessarily be included in a more lasting bound edition;

(2) to publish the new Presbyterian hymn book with as little delay as possible.

Presentations

A 30-year long-service bar presented to Miss Margaret Kennedy was received on her behalf by Miss Mary Sherrick, and a 40-year long-service bar presented to Miss Ellen Douglas was received on her behalf by Mrs. N. G. Robertson.

Miss Mildred Gehman, Reg.N., M.A., who retired from the staff after 32 years service, was presented with a cheque by Mrs. W. E. McCutcheon on behalf of the Society.

Greetings

The Rev. Dr. E. H. Johnson, Moderator of the 95th General Assembly, brought greetings to the Council. He also told of visiting Mrs. Earle Roberts in the hospital in England and brought greetings from her. Mrs. Johnson brought greetings from the women of the Church of Scotland whose meeting she attended while overseas.

COMMITTEE DISCONTINUED

A committee started in 1967 as the Centennial Committee with the theme "Prayer, Programme, People", changed its name to "Involvement in Missions" in 1968 and "Education for Mission" in 1969, went out of existence at this year's Council meeting.

Since its beginning, the committee had prodded groups to approach ministers and sessions regarding forming local committees on missionary education. The local committee would then make a study of materials available, including films and audio-visuals, take a look at their commitment to the WMS and the General Board of Missions, and promote missionary interest by putting inserts in the church bulletin, placing posters and displays in the foyer of the church, and promoting mission Sundays and mission weekends.

The effects of the Council's committee were varied. Sometimes lack of enthusiasm was discouraging. But, from the western synodicals, in particular, word came of increased stress on missionary education and involvement of more people in the local congregation. WMS groups and members sought to work more closely with other church members. Some synodicals and presbyterials combined some offices. Red Deer Presbyterial experimented with the name "Women of the Church" and produced a quarterly publication "Orbiter" which has been warmly received by the women. At their annual meeting this year the presbyterial agreed to continue both the name and the publication.

May the efforts of this committee continue to bear fruit.

"WE ARE THE CHURCH"

There is a concern in the Church at the present time that we who call ourselves Christians should be truly Christian. Are we using our resources to meet the challenges of today? Here are some comments voiced at the Council by some staff members:

Sheina Smith (worker with Indian Canadians) — "I saw the need among the Indian people in Canada, yet when I decided to answer this call, I found there were attitudes that I had to surmount too . . . We need to ask the Indian people to give us an orientation course because without such orientation, there is lack of understanding."

Giollo Kelly (Director of National Missions) — "We haven't proper training for many of our workers. While we in the Church have been working with Canadian Indians since 1862 we have never set up an adequate training course of any kind. We are facing this problem with inner city work now. We are trying to find an adequate training programme for them. We have been caught off guard, we haven't realized that we have to equip people. This is true too in our own congregations — how many of us are equipped? We as a Church have to recognize this need and do something about it."

Charlotte Stewart — "It concerns me what one does about people who are willing to do something but the situation is quite alien from their experience, for instance, how do you make people understand teenagers who spend most of their time sniffing nail polish remover? How do you get people to see that we have a mission to these young people?"

Tam Nakamura — "There are certain things we do at home that are far behind what we do in other lands, e.g. we treat ethnic groups in our land as foreign groups. I feel that the minority has a real mission too. There is a need in our whole church structure to be flexible so that a man or a woman can be himself or herself."

Isabel Taylor — "We are weak instruments, but God has blessed the Church in spite of us. We began our overseas work with complete paternalism, and this continues to some extent because pastors in overseas churches who are not accustomed to the new relationship are sometimes slow to realize that it is their responsibility to oversee the missionaries."

In reply to the question, do you see that there will be a time when there will be no need for foreign missionaries, **Tam Nakamura** replied, "The church in Taiwan, and also the Korean Christian Church in Japan, need to be made aware by a foreign person that the Church is more than the church in their own country. This could also be applied to Canada."

Ella George (Nigeria) — "I don't think there should be any difficulty in working with people of a different language if we are all one in Christ. In any foreign country there will be one person who will know enough pidgin English and he will interpret. I hope you will come — then you will have done what Christ has called you to do."

Others: "There could be an inter-change of personnel with different countries;" "Open your church doors and let the people come in."

HOW THE WORD GETS AROUND
Communicating the Gospel

STUDY RESOURCES for 1970-71

"How the Word Gets Around" is an exciting concern, especially in this day of mass communication. More people will probably be studying the same "concern" this year than ever before. In fact, more Presbyterians will be involved in this study. For the first time a Bible Study has been prepared co-operatively by several boards of the Church and the Women's Missionary Society, W. D. Copies are available from the WMS Book Room at 10c each.

The book "Man, Media and the Message" by Merrill R. Abbey ($1.75) is a basic background book on "How the Word Gets Around." It helps readers examine the process of communication and discusses the Church and stewardship of mass media and services like Lit-Lit and the Bible Society.

"Image and Impact" (How man comes through in the mass media) by William F. Fore (1.50) is a book which helps the reader set up criteria for evaluating the mass media from a soundly Christian and Biblical perspective.

The adult program guide by William A. Slater ($1.35) includes "questions for discussion" and "things to do" related to each chapter of the books by Abbey and Fore as well as planning suggestions and ideas for worship.

The mimeographed outlines at 10c each prepared by our Adult Committee of the WMS, WD, will no doubt be very popular. Each of the six programme outlines contains a wealth of information in a few pages. Briefly here is a word about them: "Communicate — Do We?" helps members understand that as Christians we have a responsibility to communicate and to examine methods we can use; "Mass Media! What Do You Mean?" attempts to help members understand the meaning of mass media and how it affects people; "Using Media in Mission" seeks to illustrate the ways media is used in some of the areas of the world where the Presbyterian Church in Canada has staff; "The P.C.C. Resource Centre" helps to encourage the use individually and by groups of the publications of the Presbyterian Church in Canada; "On the Wings of Christian Literature" describes the Christian Literature program supported by the WMS, WD.; and "The Bible Society" describes the Bible Society's work and suggests the way it "gets the word around."

The Youth Resource Packet at $1.50 contains nine pamphlets on "How the Word Gets Around" — communication, in the world, through people, in art, in drama, in music, in print, through TV, radio and AV.

For juniors, there is "Come in World" with the Junior Teacher's Guide on "How the Word Gets Around" and a mimeographed supplement ($3 for packet); and for primary "How Do You Spell TV?" with the Primary Teacher's Guide on "How the Word Gets Around" and a mimeographed supplement ($3 for packet).

Some additional resources for adults and youth are: a dialogue "Time for Choice" (95c); A Write-in, Read and Think Thing for you to do called "The Mind Benders" (95c); a dialogue prepared by Committee on World Literacy and Christian Literature "We've Come to Life" (10c); and a multimedia kit "The See Sound Show" ($5.95).

All these resources are available from the WMS Book Room as indicated on the back cover of this issue.

Your Prayers are asked

— for leaders and officers of all church groups as they prepare for and begin the fall term.

— for all Executives — of local groups, Presbyterials, Synodicals and Council as they meet and plan for the months ahead.

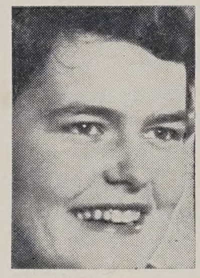
— for the people of the United Church of Northern India, for those who are involved in the establishment of the Church of North India; pray that as the Church of North India is formed officially in November of this year that those who have laboured to see the Body of Christ grow in India, may continue to be guided that the new Church may serve to the Glory of God and to the welfare of the whole of India.

— for the people of the Guyana Presbyterian Church, pray that in times of change in political life and in the life of the Church that the power of God may be used to build the Church of Jesus Christ and the body of Jesus Christ; pray that the life of the Nation itself may grow and develop in a way which will redound to the Glory of God.

— for Miss Agnes Gollan as she undertakes her new appointment within the Church extension charges in the Toronto area, giving leadership in the field of Christian Education.

— for Miss Athalie Read as she seeks to minister to the needs of those who live in the Flora House district of Winnipeg.

NATIONAL STAFF NEWS



Miss Gollan

Miss Read

MISS AGNES GOLLAN, who has been serving in Flora House, Winnipeg, since September 1, 1969, when she transferred from the Overseas to the National Department, took up a new assignment in July. She will share leadership responsibility for Christian Education with Miss Margaret Balderston in the church extension charges in the Presbyteries of East Toronto, West Toronto and Brampton. Miss Gollan's responsibility will be within congregations in the western section of this area, while Miss Balderston will serve those in the eastern section. Both Misses Balderston and Gollan attended courses at the Louisville Presbyterian Theological Seminary in Louisville, Kentucky, during the early part of July.

We are pleased to welcome MISS ATHALIE READ once again as a member of our National staff. Miss Read served in a number of areas within the National Department before going to Guyana (then British Guiana) in 1962, where she served as a member of the Overseas staff until earlier this year. Her new appointment, effective at the beginning of July, is to inner city work in Winnipeg, where she will make Flora House her headquarters.

GENERAL ASSEMBLY NEWS

Committee on Personnel

The report of the Committee on Personnel, including the setting up of a Board of Personnel Services, was referred to the Presbyteries to report to the Personnel Committee and the Committee on Organization and Planning by January 1st, 1971, and subsequently to the 1971 General Assembly.

Board of Christian Education

The 96th General Assembly accepted with regret the resignation of the Rev. J. S. Clarke, M.A., D.D., who has served as General Secretary of the Board of Christian Education for the past twenty-two years. Appreciation was expressed to Dr. Clarke for the fine contribution which he has made to the life and work of the Church in his present position, which he will relinquish at the end of August this year. The Rev. Albert E. Bailey, M.A., Th.D., presently serving as minister of Knox Presbyterian Church, Waterloo, Ontario, was named Senior Educational Consultant. Dr. Bailey will take up his duties on September 1st next. Under the new structure of the Board of Christian Education the position of Senior Educational Consultant replaces that of the General Secretary. Other staff positions include Executive Assistant, Consultant in Leadership Development and Consultant in Elementary Education. Dr. Bailey's appointment, together with the appointments which will be made to the other three positions, will be for an interim period in anticipation of the Committee on Organization and Planning recommending the integration of the services of several Boards and Committees of the Church into one agency to serve congregations in their parish program and leadership development.

Administrative Council

The gratitude of the General Assembly was expressed to Mr. Wm. B. Cross, former Chairman of the Administrative Council, for his dedicated service to the Council and the Church. Mr. Cross found it necessary for health reasons to relinquish his position as Chairman earlier this year.

The Assembly appointed the Rev. Donald C. MacDonald, B.A., B.D., as Assistant Secretary and successor to the Secretary of the Council. Dr. MacDonald will take up his duties on July 1st, 1970.

Approval was given by the Assembly to use the accumulated interest in the Maclean Estate for the establishment of a Conference Centre at Crieff, Ontario. It was agreed, however, that construction of the Centre be delayed until a more favourable security market prevails.

General Board of Missions

On recommendation of the General Board of Missions the Assembly agreed to drop the requirements concerning appointment by the General Board for graduating students, and licentiates from other churches, effective January 1st, 1971. This means that next year's graduates from our Theological Colleges can accept a call from a congregation desiring their services, or, if they so wish, they may apply to the General Board of Missions for an appointment.

A minute of appreciation was accepted by the General Assembly of the Rev. Angus and Mrs. MacKay who retired on April 15th last following forty-three years of service under our Church in North Central India, chiefly in the Jhansi area.

Approval was given by the Assembly to the recommendation of the General Board of Missions regarding the membership of its executive. Effective June 15th, 1970, the General Board of Missions will have one Executive, consisting of fifteen members, eight of whom will be appointees to the Board by the General Assembly, plus three Synod Conveners, two W.M.S. (W.D.) representatives, one W.M.S. (E.D.) representative, together with the Chairman of the General Board.

Citations for fifteen years of service under the General Board of Missions were made at the Assembly to the Rev. Rodger Talbot, Assistant Secretary for Overseas Missions, the Rev. K. C. Doka, Superintendent of Missions of Alberta Synod, and the Rev. J. S. Sutherland, serving in Taiwan.

Approval was given by the General Assembly to the General Board of Missions to pay augmentation grants to congregational treasurers effective July 1st, 1970. To date these payments have been made directly to the minister concerned.

Young Adult Observers

Sixteen young adults attended the 96th General Assembly in Halifax as observers. They came from as far west as Coquitlam, B.C. and from Sydney, N.S. in the east, representing the Synods, the Colleges and the Board of Christian Education. Their recommendations, approved by the Assembly, provided for the setting up of a special committee by the Board of Christian Education whose responsibility would be to appoint a "team for youth ministry" as a pilot project for a three year term. This team, initially, will be comprised of one Atlantic Synod and one Western Canada field worker, working with a national co-ordinator who would be the communications' liaison with the youth, field workers and with the other boards and committees, with special emphasis on obtaining and distributing resources of the boards and committees of the Church. These individuals will work with the local groups in areas of Christian concern that interest and motivate these groups. The team will be instructed to respond to concerned requests from any congregational level to provide impetus to and training of potential youth leaders.

Recruitment and Vocation

The report of the Committee on Recruitment and Vocation was comprised largely of recommendations arising out of the P. S. Ross Report. Following consideration of its initial recommendations, three of which were approved and one referred to the Committee on Church Doctrine, it was agreed that the report of the Recruitment and Vocation Committee, the Ross Report and the Price-Waterhouse Report be referred to the Presbyteries for study and that their findings be returned to the Committee on Organization and Planning by January 31st, 1971, and that the returns be reported to the 1971 Assembly.

Feeling that the work of the Committee on Recruitment and Vocation was completed, The Rev. F.

J. Barr, Convener, moved that this Committee be discharged, effective September 30th, 1970. This motion was approved.

Ewart College

The recommendations of the Board of Ewart College relative to the appointment of an additional member to its Faculty and the request for authorization to confer degrees in the field of Christian Education brought forth a lengthy discussion, following which Recommendations 1 to 4, relating to these matters, were referred to a special committee comprised of representatives of the Boards of Ewart College, Knox College and Presbyterian College.

Committee on the Order of Deaconesses

The recommendation of this Committee to increase the basic salary of graduate deaconesses by $100 was amended to provide for a $300 increase, making the basic $4,200. This recommendation was referred to the Administrative Council for consideration. The Council agreed to the recommendation on the understanding that they would confer with the Women's Missionary Societies Eastern and Western Divisions, in connection with this matter.

"Circle of Prayer"
Vol. 3 & Vol. 4
limited supply available
from W.M.S. Book Room @ 25c

BOOK REVIEWS

SEXUALITY and FAMILY LIFE, Report of a study of the Faith and Order Commission of the Canadian Council of Churches. $1.00.

This report is the result of three years of study involving representatives of all ages, all professional and all denominational backgrounds from across Canada. Perhaps because of this there are no firm conclusions reached about, and certainly no easy answers offered to, the issues and questions that cluster around this theme today. But the probes are thorough, often exciting, and sometimes disturbing. Any further examination of this subject by churches or concerned individuals cannot ignore this study.

(Copies may be obtained from the Ecumenical Institute, 11 Madison Avenue, Toronto 180, Ont. for $1.00.)

ZACCHAEUS, AND THE GOOD SAMARITAN, published originally by the Netherlands Bible Society and translated into English. Augsburg Publishing House, $1.75.

These delightful books are two in a series called, "What the Bible Tells Us". Other titles are: Jesus is Risen, Jesus Stills the Storm, Jesus is Born, Jesus Heals the Blind Man. The pictures are clear and colourful and the printed material minimal and large. The binding is sturdy and would be a real addition to a child's library, or for use in the Kindergarten Department in the Church School.

HONORARY MEMBERSHIPS — 1969

Alguire, Mrs. Viola
Cornwall Centre, Ont.

Allan, Mrs. D. A.
Montreal, Que.

Anderson, Miss Isabel
Acton, Ont.

Anderson, Miss Isabel
Toronto, Ont.

Beaton, Miss Jennie
Toronto, Ont.

Bebbington, Mrs. Thomas
Toronto, Ont.

Bruce, Mrs. Irene
Strathroy, Ont.

Buchanan, Mrs. Mae
Manotick, Ont.

Campbell, Mrs. Thomas
Campbellford, Ont.

Chamney, Mrs. Harvey
Listowel, Ont.

Coleman, Mrs. Wm. J.
Hamilton, Ont.

Currie, Mrs. H.
Toronto, Ont.

Davidson, Mrs. Bruce
Stouffville, Ont.

Davidson, Mrs. Edgar
Ottawa, Ont.

Donaldson, Mrs. Lillias
Orillia, Ont.

Donn, Mrs. T. K.
Toronto, Ont.

Dougherty, Miss Barbara
Montreal, Que.

Elliott, Muriel
Montreal, Que.

Falls, Mrs. Ruby
Manotick, Ont.

Fish, Mrs. Marguerite
Wingham, Ont.

Gamble, Mrs. Elizabeth
Manotick, Ont.

Goodfellow, Mrs. E.
Outremont, Que.

Grant, Mrs. George
Toronto, Ont.

Hill, Miss Annie G., B.A.
New Westminster, B.C.

Jebb, Mrs. Magdelen
London, Ont.

Lane, Mrs. Edward
Wallaceburg, Ont.

Lawrence, Isa Belle S.
Brandon, Man.

Leslie, Mrs. Mabel I.
Georgetown, Ont.

Lindsay, Mrs. Leonard
Glasgow Station, Ont.

Massy-Bayly, Miss E.
Montreal, Que.

McAllan, Miss Mary
Hamilton, Ont.

McCulloch, Mrs. Gordon
Campbellford, Ont.

McDonald, Mrs. Ethel
Bear Creek, Ont.

McKeown, Mrs. W. J.
Niagara Falls, Ont.

McNeil, Mrs. James
Atwood, Ont.

McNeilly, Mrs. J.
Orangeville, Ont.

Minnis, Mrs. Charles
Windsor, Ont.

Neal, Mrs. Allan
Sarnia, Ont.

Nixon, Mrs. G. W.
Ilderton, Ont.

Purdy, Mrs. Guy
Tara, Ont.

Read, Mrs. Edward A.
Port Credit, Ont.

Roos, Mrs. Henry A.
Vancouver, B.C.

Rose, Mrs. John A.
Toronto, Ont.

Rutherford, Mrs. Ralph
Hamilton, Ont.

Sanders, Mrs. Robert
Toronto, Ont.

Seager, Mrs. Alfred
Stratford, Ont.

Sharpe, Mrs. Gordon
Chatham, Ont.

Sinclair, Mrs. Howard
Sarnia, Ont.

Slattery, Mrs. R. J.
Arnprior, Ont.

Smith, Mrs. Lloyd
Strathroy, Ont.

Stewart, Mrs. Neil
Melancthon, Ont.

Stewart, Rev. Samuel J.
Toronto, Ont.

Sword, Mrs. Archibald
Toronto, Ont.

Thomas, Mrs. Bernard
Lucknow, Ont.

Waddell, Mrs. James
Listowel, Ont.

Walton, Mrs. James S.
Port Colborne, Ont.

Will, Mrs. Ethel
Montreal, Que.

Wilson, Mrs. Hugh
Winchester, Ont.

ADVANCE NOTICE

Biennial Conference for Evening Groups
April 30 - May 2, 1971
in St. Andrew's Church, Wingham, Ontario

OFFICERS' CORNER

The wheat's been cut, the moon glows orange, housewives stir in Certo Crystals. Golden August is upon us, mellowing into September. Labour Day ahead — an ending to summer's gay fling, and the beginning once more of our year's work.

GIRLS' AND CHILDREN'S LEADERS

Zero in on an early September start for your weekly meetings.

ADULT GROUP LEADERS

Make that first monthly meeting so "oomphy" that no one will want to miss a meeting the rest of the year.

* * *

"Directive to a Member"

What was in it for you? *It?* That Children's Secretaries' Conference you attended this summer — or was it a Christian Education Conference — or a Mission Conference? You got some new ideas, didn't you, made new friendships? And (to quote you): "I'm still glowing inside when I think of it."

But what was in it for your fellow-members who could not attend? *Your glow — that's what!* Offer to share with them what you received. Don't forget that Local groups enjoy woman-to-woman talks among their programmes. Those Synodical and Presbyterial meetings could use you too. Better still — plan to assist leaders — or even to assume leadership or office-bearing.

* * *

FRIENDSHIP AND SERVICE SECRETARIES

"Get the word around" about newcomers. Welcome them! Also, that word you sent ahead will smooth the path of those leaving you, as they enter new congregations.

THE WMS AT WORK

Western Weekend In Carberry

At an informal service at Knox Church, Carberry, Manitoba, on May 17, the Rev. Graeme Duncan based his sermon on the Revelation of John "The Four Horsemen of the Apocalypse." It was "Western Weekend" in Carberry and many of the congregation that morning arrived by horse and buggy, in wagons or on horseback. Old-time hymns were sung and Mr. Duncan reminded the congregation of the importance of horses in Bible times and pointed out that we must better what our forefathers have done lest we, like the Romans and Greeks, fall. The service was followed by a picnic lunch and trail ride throughout the hills southwest of Carberry.

"Synodical Under Fire" Theme of Rally

"Reconciliation" was the theme of the Quebec Presbyterial Rally held in St. Andrew's Church, Sherbrooke, May 2. Highlighting the morning session was a lively and informative panel discussion entitled "Synodical Under Fire", moderated by Mrs. D. Campbell. Acting as critics were Mrs. J. VanderWal and Mrs. G. Fortier, and speaking for Synodical were Mrs. P. W. Murray, President of the Montreal-Ottawa Synodical, and Miss M. Boyd, Regional Secretary.

Guest speaker for the afternoon was Miss Louise Gamble, missionary on furlough from Taiwan. She spoke of her work in the field of Christian Education among the native people and illustrated her talk with slides.

Explorers Entertain Elderly Ladies

The Explorer Group of Knox Church, Morrisburg, for their closing meeting of the season, chose to entertain some elderly ladies of the community, especially those who live alone.

They started by letting the visitors see how a regular Explorer meeting is conducted. This included a business section in which the children accepted small decorated jars in which to place talent money earned during the summer, these to be returned as part of the program on WMS Family Night in September.

Stars earned by the Explorers were presented by Mrs. Joan Sheldrick, one of the counsellors.

Before afternoon tea was served, the Rev. T. H. Boyd showed slides of Ireland. Then the Explorers presented each of their guests with a small gift made at the previous meeting.

Congregation Invited to Thankoffering Meeting

Why not invite your entire congregation to join you in fellowship at your Thankoffering Meeting? That is exactly what the Outreach For Christ Auxiliary, St. Andrew's, Sherbrooke, Que., did in June. An invitation was also sent to all other auxiliaries in the Quebec Presbyterial.

Mrs. J. Imrie, Presbyterial President, gave a most interesting and comprehensive account of Council meeting which she attended in May.

Another interesting feature of the meeting was a talk, illustrated by slides, given by Mrs. W. J. Klinck of Lennoxville. This gave a vivid insight into the way of life of the Nigerian people where she had been in May while her husband spent a month in a hospital, relieving a doctor on furlough.

Sectional Meetings in Lanark and Renfrew

The three Sectionals in Lanark and Renfrew Presbyterials held their meetings in June with a good representation from all auxiliaries. The President, Mrs. Wm. Thomson, attended each giving a very interesting and informative account of Council.

The Rev. L. E. Hughes, of Arnprior, was the guest speaker at Devias. Five Synodical members attended the meeting at Snow Road where Rev. R. Rowat, of Manitick, spoke on the topic, "What Kinds of Instruments and Voices are We in the WMS?"

At Pembroke, a most interesting Question and Discussion Period on the different departments was conducted by Miss M. Boyd, Regional Secretary. Another feature was a one act drama, "A Matter of Life" presented by four ladies representing the four auxiliaries attending.

Lutheran, RC Women Take Part in Program

Timely topics of the day were dealt with in a panel discussion at Grande Prairie in June 1970 by women from the Presbyterian, Lutheran and Roman Catholic churches. Topics were: Missions, the Sacraments, Christian Education, Membership, History of the Grande Prairie Church (Presbyterian), and form of Government. A question and answer period followed.

Visual Aids Used To Illustrate Pollution

"Pollution — Restoration — Stewardship" was the theme for the Semi-Annual meeting of the Presbyterial WMS held in Burch Presbyterian Church, Fort St. John, B.C., on June 27. Posters and flip charts demonstrated ideas of the groups on pollution of the body and mind. A film on Drugs was also shown, followed by a summary and discussion period.

Mrs. Ellen Lemen reported on the Council meeting and the new study material was introduced. Mrs. M. McGillivray, Secretary for Afternoon Groups (and mother of the local Dawson Creek minister) was present. She is a very dynamic person, and as she had just attended Council was able to contribute much to the meeting.

No Walls for CGIT Girls

This is the way that one CGIT Group attempted with His help to change the "High Walls and Low Walls" to No Walls.

The Senior Citizens of St. Andrew's, Calgary, were invited to a luncheon served after the Sunday morning service; the CGIT girls contributed money through Oxfam for education of young girls in India; Jesus' commandment to "Love thy neighbour" forced the girls to think about the plight of the Indian people in our country and especially in the province of Alberta.

Women's Group Asked To Look at Priorities

A newly formed Presbyterian Women's Group in Banff invited Mrs. Murdo Nicolson a member of one of the established congregations in Calgary, to speak to a joint meeting. Mrs. Nicolson emphasized the necessity for women of today to have something that is immovable to hang on to in an age of rapid change. She pointed out that the Bible is immovable, it takes time to know God, God gives us time, and we choose our own priorities. What is at the top of our list of priorities?

Explorers Demonstrate "Mission"

What is mission? Members of the Explorer Group at St. Andrew's Presbyterian, Calgary, have demonstrated in many ways what mission means to them.

A few of their projects over the past year include: used clothing collected for the Alberta Indians, quilts were made for Indians in the north, stuffed animals for a Children's Hospital, crosses made out of burned matches for Presbyterian patients in a Nursing Home and Auxiliary Hospital, quiet books for the Nursing Home.

A mock Star Ceremony at the Annual Meeting, Calgary Presbyterial, gave those present a deeper insight into the Explorer Program.

Semi-annual meeting In Wainwright, Alta.

A new Canadian of Dutch origin and a member of the Westmount Group, Edmonton, Jean Geerling, attending a semi-annual meeting of the Edmonton Presbyterial for the first time, stated that she thoroughly enjoyed the inspiring program.

Members from Edmonton were transported to Wainwright for the meeting which was held in the Wainwright Presbyterian Church on Saturday, June 6, 1970. Approximately 50 members attended, including five from Lloydminster.

The meeting opened with a worship service conducted by the Chauvin ladies and assisted by the Wainwright Junior Choir. Mrs. Alex Anderson gave her report on the recent Council meeting. A brief discussion on Re-assessment reports followed.

Miss Isabel Taylor gave an informal talk on her work in Taiwan, illustrated by slides and a tape recording of the sweet voices of the Taiwanese children.

Noon lunch provided by the Wainwright ladies and afternoon tea by the Chauvin Group were much appreciated by the members.

Rally Held in Pittsburg

The Annual Spring Rally of Kingston Presbyterial was held in St. John's Church, Pittsburg. A very profitable day was spent in worship, hearing reports from the four delegates to Synodical, the Treasurer's report and a report from Mrs. K. Hood, telling of the Children's Rally held in Kingston. A duet was sung by Mrs. Bulloch and Mrs. Irwin from St. John's. Guest speaker was Mrs. John McFarlane, President of Toronto and Kingston Synodical, who gave a very inspiring address. At noon a delicious lunch was served by the ladies of St. John's.

Mrs. Neal Speaks At Meeting

The spring meeting of the Huron Presbyterial of the Women's Missionary Society was held in First Church, Seaforth, Ont. The president, Mrs. John Pollock of Goderich presided.

The guest speaker, Mrs. Allan Neal of Sarnia, was introduced and chose for her subject "Excuses or Alibis". She stated that as far back as Adam and Eve excuses were used, as now when we want officers or leaders for groups. She went on to enlarge on why people make excuses and stated that handicapped persons are more reliable, such as Beethoven and Milton who gave so much to the world of music and literature. She urged the women to go and hear missionaries and learn about their work and assist them with prayers. She concluded her inspiring message by quoting a poem, "I'd Rather." Plans were made for the fall meeting to be held in Goderich next September.

Newlettes

On Sunday, June 7, Miss Isabel Taylor spoke to the congregation of Dayspring Presbyterian Church, Edmonton. The ministers there are the Rev. Alex MacDonald and the Rev. Ralph MacDonald. This is a fairly new congregation and the interest in the W.M.S. and Missions is most heartening.

Visitors from Mountain, South Mountain, and Senior Women's Auxiliary of Kemptville attended the Thankoffering meeting of the Goforth Evening Auxiliary of St. Paul's Church, Kemptville, Ont. with special guest speaker, Mrs. Ronald Rowat of Manotick. Her message based on Hebrews Chapter 13 — "But God", was most inspiring and timely in view of present day problems.

An impressive Memorial Service was held in June in memory of Mrs. Robert Wright, a devoted member of St. Andrew's W.M.S. group, Spencerville, Ont. for many years. At the time of her passing she was Treasurer of the group.

A tea was held at the home of Mrs. E. Kirkpatrick, Winnipeg, Presbyterial President, to honor Mrs. A. M. L. Long, an honorary member and past-president of the Presbyterial.

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* * *

MUNSHI

"Tell the Tidings, watchman"

"They always remind me of Plantagenet ladies," I remarked, suiting my steps to S.P.'s longer strides, as the red gravel road before us plunged into a clearing.

"What do?" asked S.P., stopping to see what attracted my attention. "Those hydro-towers?"

"Can't you see them coming down the steps into the Great Hall, holding wide their velvet skirts?"

"I cannot," said S.P. "Allie, when it comes to hydro-towers and Plantagenet ladies, you and I aren't on the same wave-length. To me it's just one hydro-tower following another across the country — just a means of communication."

"Communication?"

"Think how isolated that farmhouse would be — we must be two miles from the 'Trans-Canada' — if they didn't have hydro in this bush country."

"They have television, Mom," offered J.P., shying a stone into a puddle left by last night's rain.

"Do you suppose they can get

'The Forsyte Saga'?" I wondered aloud, as the bush swallowed up the road once more, regiments of "Scotch Caps", their white flowers now tattered and discoloured, marching along beside us, backed by silver birch and poplar against the incredible blue of a Northern sky.

"You'll have to wait till Sunday," S.P. reminded me. "However, I would say that all signs point to it. Remember those microwave towers we saw on the way up? Communication again. Hydro poles, telephone poles — even that red ribbon waving on that stick down the road — all communication."

"What's it mean, Dad?"

"I'd say it said: 'Part of this culvert got washed away last night.' No time to get a printed sign — but most people will slow down to see what the ribbon means. The message gets through."

"Sounds like the title of our WMS study for next year — 'How the Word Gets Around'. I'm going to start reading the study packet when we get back to camp."

"On your holidays?" This in a somewhat incredulous voice from J.P.

"What better opportunity? I don't have meetings or telephone calls — and we eat when we please. You two go off fishing — and so there will be time for me to browse through the programmes and get ideas. They're about communication — how mission fields are using mass media; how we help to send out Christian literature; how the Gospel is spread through the work of the Bible Society — even how 'Glad Tidings' is put together. Lots of things. Some of the programmes are really plays."

"Oho!" proclaimed S.P., striking an attitude from the top of a boulder. "Hollywood calling again! Friends, WMS members —."

"Come down off that rock before you fall — and laugh if you like — but it's a very good way to get the message through. Why do you suppose the mediaeval church —."

"In Plantagenet times?"

"In Plantagenet times — had miracle plays right in the church? Of course, we won't do every programme as a play — we'll have discussion groups and research programmes — and we don't need finished performances, for there won't be any Oscars. But we do need the knowledge gained about how God's Word is spread in many ways around the world, and how we and our Society assist in this. People need to communicate in order to understand — and vice versa — and they need to know about many ways of making things clear to others."

"I wish," said J.P. ruefully, rubbing a sudden red spot behind his ear, "that black flies would communicate with me before they bite. They never do."

"6-12 is one of the answers to the problem," advised S.P. "Bring it along next time."

In Remembrance

Name	**Church**	**Presbyterial**
Mrs. Neil K. Agnew	St. Paul's, Hartney	Brandon
Mrs. Henry Millar	St. James, Mainsville	Brockville
Mrs. Robert Wright	St. Andrew's, Spencerville	Brockville
Mrs. Harold Fleet	St. Andrew's, Hanover	Bruce & Owen Sound
Miss Caroline G. Hillocks	Grace, Calgary	Calgary
Miss Kathryn Asseltine	St. Andrew's, Windsor	Chatham
Mrs. W. Lockhart	Westminster, Toronto	East Toronto
Mrs. M. E. Thomas	St. James, Stouffville	East Toronto
Miss Mae Oakes	St. Andrew's, Fergus	Guelph
Mrs. George Robertson	Presbyterian, Alberton	Hamilton
Mrs. Fred Hall	New Westminster, Hamilton	Hamilton
Mrs. Malen Wilkins	Chalmers, Walpole	Hamilton
Miss Jessie Fraser	First, Seaforth	Huron
Mrs. Lula Rodger	St. Andrew's, Cobden	Lanark & Renfrew
Mrs. Elizabeth Fisher	Knox, Gamebridge	Lindsay
Mrs. Jemima Webber	Knox, Gamebridge	Lindsay
Mrs. Clarence MacKay	St. Andrew's, Lindsay	Lindsay
Miss Irene Campbell	Knox, Kintyre	London
Mrs. Neil McDonald	Knox, Teeswater	Maitland
Mrs. J. Gothard	St. Andrew's, Welland	Niagara
Mrs. Ollen Carter	Knox, Woodstock	Paris
Mrs. James W. Ingram	Presbyterian, Brantford	Paris
Mrs. George McCubbin	St. Andrew's, Warkworth	Peterborough
Mrs. Florence Letitia May	Memorial, Sylvan Lake	Red Deer
Miss Doris Shaw	Paterson Memorial, Sarnia	Sarnia
Mrs. Harold Barber	Knox, Normandy	Saugeen
Mrs. John I. Ballantyne	Presbyterian, Atwood	Stratford
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PLEASE KEEP THIS PAGE FOR REFERENCE. This listing will not appear next month.

HOW THE WORD GETS AROUND

STUDY RESOURCES FOR 1970-71

Bible Study on "How the Word Gets Around" is based on Acts 2, prepared cooperatively by the Presbyterian Boards of Stewardship and Budget, Evangelism and Social Action, Christian Education, the Missionary Education Committee of the General Board of Missions and the WMS (WD). 10c

Man, Media and the Message by Merrill R. Abbey, is a basic background book on the "concern" "How the Word Gets Around." $1.75

Image and Impact (How man comes through in the Mass Media) by William F. Fore, is a book which helps the reader set up criteria for evaluating the mass media from a soundly Christian and Biblical perspective. $1.50

Adult Program Guide on "How the Word Gets Around" by William A. Slater includes "questions for discussion" and "things to do" related to the books by Abbey and Fore as well as planning suggestions and ideas for worship. $1.35

Mimeographed outlines prepared by the Adult Committee of the WMS (WD): **Communicate — Do We?; Mass Media! What Do You Mean?; Using Media in Mission; The P.C.C. Resource Centre; On the Wings of Christian Literature;** and **The Bible Society.** 10c each

Youth Resource Packet "How the Word Gets Around" $1.50

PRIMARY: How Do You Spell TV? by Bruce and Dottie Mosher, and Primary Teacher's Guide Supplement Packet $3.00

JUNIOR: Come In, World by David and Marian Poindexter, Junior Teacher's Guide Supplement. Packet $3.00

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GLAD TIDINGS

OCTOBER 1970

The Spirit of '70

1870 MANITOBA CENTENNIAL 1970

GLAD TIDINGS

October 1970

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Helen Proudfoot Young,
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N.B. Many months ago the Synodical of Manitoba and Northwestern Ontario requested space in the October Glad Tidings to commemorate the centennial of Manitoba, see pages 15 to 26.

by ROBERT H. BOULTON

How's Your THIRD EAR?

(Copyright 1969 by Presbyterian Life. Used by permission.)

Beseiged by too many words, we shelter behind lonely defences. When we listen creatively, we can dissolve the walls between us.

People spend more time in listening than in any other activity except sleeping — 31 percent of their waking time according to one survey.

Yet few people are effective listeners.

Even at the purely informational level good listeners are in a small minority. Researchers tell us that 70 percent of oral communication is ignored, misunderstood, or quickly forgotten.

Rarer still is the person who listens for the deepest meanings in what people say. How devastating — and how common — to talk with someone about subjects of intense interest to yourself only to have the stifling realization that the other person was not really listening and that his responses were simply automatic and mechanical. John Godfrey, one of Taylor Caldwell's characters, said: "One of the most terrible aspects of this world today is that nobody listens to anyone else. If you are sick, or even dying, nobody listens. If you are bewildered, or frightened, or lost, or bereaved, or alone, or lonely — nobody listens. Nobody has time to listen to anyone, not even those who love you and would die for you. Your parents, your children, your friends: they have not the time."

Good listening is one of the most important and one of the rarest of characteristics. Fortunately each of us can vastly improve his listening efficiency.

Basic Systems, Inc., a subsidiary of Xerox Corporation, has developed a course of programmed instruction in listening which in a three-year period was taken by over 100,000 people in 200 companies. Tests administered before and after the two-and-a-half hour taped instruction indicated that listening effectiveness normally doubled in that short period.

You can improve your own listening skill tremendously by applying these four rules of good listening.

Control your ego when you are conversing. A movie actor met an old friend after a number of years of separation. He told his friend all about his amazing and dramatic rise to fame. Then he said suddenly, "Here I am talking about myself, let's talk about you. What do you think of my last picture?"

Unselfishness is required of those who really pay attention to another. "To 'pay' attention," says Dr. Donald E. Smith of the American Foundation of Psychiatry and Religion, "means to part with something of value — in this case, time, and preoccupation with your own interests."

Most people never really listen — they only mark time while the sounds are droning in, getting ready for the moment they can make their brilliant leap into the conversation. James Nathan Miller once observed that "conversation in the United States is a competitive exercise in which the first person to draw a breath is declared the listener." Most so-called listeners, he says, "remind me of my Labrador retriever when I throw a stick for him, then tell him to 'stay'. At that command he freezes into a rigid statue, but his nose and rear legs quiver in anticipation. At the command 'Go!' he's off like a ballistic missile. How often I've seen that dog's expression mirrored in a group of 'listeners'."

According to one record, Jesus said, "Thou hearst with thy one ear but the other thou hast closed . . ." And noted ear specialists such as Dr. Gordon Hoople believe that one of the most important areas of research in hearing is in the area of determining how we voluntarily switch off our hearing through the use of our efferent system. This is critical, for, as the proverb has it, "There is none so deaf as those who will not hear."

Be aware of the distortion caused by emotional reactions to certain words and ideas. Emotional filters may block certain words, emphasize others, or completely reverse meanings.

A company which specializes in industrial executive development demonstrated in a seminar the distortion caused by emotional filters. Five executives left the room while those remaining studied a still picture of people seated on both sides of a streetcar, with two men face to face in the centre, a Negro dressed in a business suit and a white man in working clothes. The white man held an open razor at his side. It must be assumed that the men were arguing but the other passengers were paying almost no attention.

Then one man came back to listen to a description of the picture. A second returned to listen to the description as it was repeated by the first man. This procedure was followed until the message was relayed to the fifth man who then described it to the group. The Negro and the white man were now fighting. Other passengers were also engaged in the fight. The most radical change, however, was that the razor was now in the Negro's hand and he was wearing working clothes, while the white man was dressed in a business suit!

We need to be aware of the distortion caused by emotional filters and try to reduce this type of error to a minimum.

Listen with more than your two anatomical ears; listen with your "third ear".

A distinction has often been made between hearing and listening. As a teenager put it, "My friends listen to what I say, but my parents only hear me talk."

Effective listening involves "the third ear" of mental attention and activity.

The good listener:

- constantly analyzes what is being said;
- screens out the irrelevant;
- categorizes salient points;
- evaluates what is said by what is known, and
- looks ahead to see where the speaker is going.

You may wonder how you can do all this when you are supposed to be listening! The answer is that people can listen four times faster than they can talk. The typical speaker averages about 125 words per minute. In those 60 seconds a person can be thinking the equivalent of 500 words. The use of this surplus time is the key to both good and bad listening.

Two ears alone are not sufficient

for listening. The "third ear" of alert senses and engaged mind is required of those who would understand what other people are saying.

Listen to more than just words which are spoken. People often say things they do not mean and often do not clearly state what they do mean. Listen not only to what the vocal chords tell you! Listen to what the whole body is saying.

Victor Hugo said, "When a woman is speaking to you, listen to what she says with her eyes." Other parts of the body give their silent testimony too. The athlete "telegraphs a play" without speaking a word. "Self-betrayal oozes from all our pores," said Sigmund Freud. The bitten fingernail, the nervously tapping foot, the arched eyebrow, the flushed face, the haggard expression, the rigidly erect posture, the sweaty palm — these may tell us more than the words our ears hear.

Listen beyond the words which are spoken, to the concealed meanings a person is communicating. The person who listens for children's meanings rather than merely to words can learn a great deal from the lies a child tells. Rather than deny their content or condemn the author, the sensitive parent discovers from them the unexpressed wishes of a child or the lacks he feels.

A not untypical father sent his six-year-old daughter to bed without supper because she boasted to a neighbor that she threaded all her mother's needles for her. Actually what the child was feeling was a commendable urge to identify with her mother and do some of the feminine things she saw her mother doing. A good listener would have seized this opportunity to give her some little family chores that would have nurtured co-operation at the moment she indicated a readiness and willingness to accept some responsibilities.

One should listen to people, not just the sentences and paragraphs they say. As one man put it, "I want someone who will not only listen to my words, but who will listen to me."

I believe it was Seneca who said:

Year after year anguished souls cry out,
For who listens to us in all the world, whether
He be friend or teacher, brother, father,
Mother, sister, or neighbor
Husbands or wives
Those who are dearest to us?
To whom can a man say, here I am . . .
Listen to me — for a moment!
Lest I expire in my terrible wilderness,
My lonely silence!
O God, is there no one to listen?

You may be the one who can best answer that desperate and lonely cry from someone in your home, in your neighborhood, among your friends, at your work, or in your school. "He that hath ears to hear, let him hear!"

WORSHIP SERVICE

(This service was used at the Asian Ecumenical Conference for Development held in Tokyo, July 1970. Delegates of the Affluent and Poor Countries of Asia participated. Miss May Nutt and Miss Mavis Hyndman attended the conference. See story on page 27 of this issue. Remind the members of your group of the original setting when you use the service.)

"The hungry millions ask for one poem — invigorating food. To a people famishing and idle, the only acceptable form in which God can dare appear is work and promise of food as wages. How am I to talk of God to the millions who have to go without two meals a day? To them God can only appear as bread and butter."

— Mahatma Gandhi.

NARRATOR: The earth groans under the weight of Sin
Justice is gone; oppression rules
Might is right; power is corrupt,
The poor cry out; the hell of the oppressor is heavy
The rich are not happy; affluence brings no joy

READER 1: (from rich country) Men's hearts are dry
Love of self, neglect of neighbour
Life has lost all meaning
Hope and joy have fled
Love is weary; faith is forlorn

READER 2:
(from poor country)
Famine rages; food is scarce
The hoarder hardens his heart
To fatten himself at the slaughter of the poor
No one cares . . .
The poor, the wretched of the earth,
Cry out in anguish and pain

READER 1:
(from rich country)
The rich go on getting richer
But wealth does not bring joy
Men toil and produce,
Consume and consume,
Their hearts are consumed
in loneliness and lostness

READER 2:
(from poor country)
The poor want to be like the rich
For riches bring power
And power gives dignity
Or so they believe.

READER 1:
(from rich country)
The heart is hollow
Homes have no peace
Man is shut up in himself
Youth is sacrificed
At the altar of the blood-thirsty war-goddess
Men go on toiling and acquiring
Yet their hearts yearn for peace and joy

SONG
(may be used as a Choral Reading)

1. When I needed a neighbour, were you there, were you there?
   When I needed a neighbour, were you there?
   And the creed and the colour and the name won't matter,
   were you there?
2. When I was hungry and thirsty . . .
3. When I was lonely and a stranger . . .
4. When I was oppressed and friendless . . .
5. When they spurned me for colour . . .

READER 3:
It is good to be alive!!!
A good man is a man who is *alive*. A man is happy —

- (i) When he is fully in control of his own destiny and existence;
- (ii) When he shares freely in mutual response and human solidarity with another;
- (iii) When he has the opportunity and the means to satisfy his basic physical needs.

(Consultation of New Guinea churches committee for Social Development and Peace, May 1970)

ALL

It is good to be alive!
Thank you Lord for life
Thank you for all good things
Thank you that we can meet
To weep together, to shout together
To talk with my brothers and sisters
From the many lands of Asia.
For in Christ's name we have come together.

NARRATOR:

In the midst of the Songs of Praise
The cry of anguish is heard again
From the poor who cry out for justice
And from the rich who hunger for love and joy.

VOICE A:
(of the poor countries)

How long, O Lord, how long!
Like wine-skins that are empty and forsaken
We are cast forth on the dung heap —
Our eyes are dim with grief
Our limbs wasted to a shadow
How long, O Lord, how long!

NARRATOR:

The men of the churches come out with weighty tones, empty phrases and pious generalities.
The Economists quote statistics and measure the problem in growth rates. They tell us that if developing countries can sustain an average annual rate of growth in per capita incomes of 2% they will reach the present European standards in less than 150 years.

VOICE A:
(of the poor countries)

How long, O Lord, How long!
My wounds fester, my bones crackle with dryness
My load is heavier than I can bear
My frame is bent, my strength is spent
All battered and benumbed
I groan aloud in sighing and sorrow
How long, O Lord, how long!

NARRATOR:

Who are the poor? They who have no bread or they who have no heart? What brings true riches? Is it not to care for your neighbour, to feed the hungry, to clothe the naked and to house the homeless? To liberate the oppressed and to break the fetters of the enslaved?

READER 1:
(speaking for rich countries)

Our countries are rich. They say we have everything. We have the good life.
(Speaker from Canada)
(Speaker from USA)
(Speaker from Japan)

VOICE A: How long, O Lord, how long!
How long shall men feed me with empty words
How long shall we be driven with the wind
How long shall my bones cry out for justice
How long, O Lord, how long!

ALL: Men have made a map of the prevalence of hunger,
Areas of starvation and death, appalling.
The figures stand out in stark and implacable truth.
The minimum wage for a month here is,
for millions and millions of human-beings,
their maximum wage for a year.
One third of humanity is underfed
Several million die of hunger in India
in the course of one famine alone.

READER 4: I, your God, your Father am angry with you.
I gave you the world at the beginning of time and I want each of my sons to have a home worthy of their Father in my vast kingdom.
I trusted you, and your selfishness has spoiled everything.
Woe unto you if, through your fault, a single one of my sons dies in body or in spirit.
Come, son, ask forgiveness for yourself and for others tonight.
And tomorrow, fight with all your strength, for it hurts your Father to see that once more there is no room for his son at the inn.

(Michel Quoist: Prayers of Life)

HYMN: 1. We shall overcome, we shall overcome
We shall overcome some day
Oh, deep in my heart, I do believe
We shall overcome some day.
2. The Lord will set us free . . .
3. We'll walk hand in hand . . .
4. We shall brothers be . . .
5. We shall live in peace . . .
6. We shall overcome . .

* * *

HAVE YOU RENEWED
YOUR SUBSCRIPTION TO GLAD TIDINGS?

(For further information, see page 8 of August-September issue.)

THE FELLOWSHIP OF THE LEAST COIN

October is here and this is the time when your "12 pennies" should be forwarded to the Women's Inter-Church Council of Canada, 40 St. Clair Ave. E., Toronto 290. "Circle of Prayer" booklets, Vol. III and Vol. IV are available from WMS Book Room at 25c per copy.

Christian women from every continent participate in the Fellowship. Each individual covenants with herself to pray for women everywhere on a certain day of each month. As she does so, she sets aside the least coin (a cent in Canada).

The least coins of women everywhere are used for ministries of mercy around the world.

* * *

NOTICE TO ALL GROUP TREASURERS
re Receipts for Income Tax Purposes

In 1967, at the request of the Department of National Revenue, Ottawa, our groups were registered in order that receipts could be issued to those who wished to claim an income tax exemption. A notification and registration number were sent by the Department of National Revenue to the treasurer in office at that time. The Department now informs us that well in excess of 70% of the 950 registered Western Division groups have not submitted a Return of Information Form T-2052 for 1969.

It is the responsibility of each group to file its own Form T-2052 and accompanying financial statement each year. (Form T-2052 and Information Bulletin No. 34 may be obtained at District Taxation Offices across Canada.) The Department of National Revenue, Ottawa, should be promptly advised by each group when it ceases its activities, amalgamates or changes its name or address. In each of these cases the Notification of Registration Form T-2051, issued to the group and bearing its name and the Registration Number, should be returned to Ottawa.

THIS IS IMPORTANT

The Government will cancel Group Registration Numbers if returns are not submitted. Your co-operation will be greatly appreciated.

Overseas Student

Dear friends in Christ:

In the first place I want to thank you for your financial support so that I have been able to finish my degree at P.S.C.E. in U.S.A. Before I came to North America I was teaching at Bible School in Taiwan. Recently our church has recognized the importance of child education. Because of that we established the kindergarten teacher's training department at Bible School. I had two years of child education in Japan but I wanted to have more knowledge about this area so that I could share with other people who are interested. God heard my prayer. I got a scholarship from the W.M.S. in Canada.*

About three years ago I went to Ewart College in Toronto. The next year I went to P.S.C.E. in U.S.A. I really enjoyed my study and friendship both in U.S.A. and Canada. Of course, I had to study hard to pass my courses. Sometimes I even tried to give up my study but through the encouragement of Miss Whale, my sponsor, and other friends finally I accomplished my study in May. As I look back I thank God that I did not give up my study. Specially I want to thank Miss Whale, without her kindness and encouragement I could not have accomplished my degree.

Maybe you will like to know what I learned since I came to North America. It is very hard for me to explain it in a few sentences, because I learned a great deal. The most important things that I learned are the importance of the individual and the role of the Christian and the church. We have neglected the importance of the individual at home. We may misinterpret the role of the church. May God help me to serve Him, to use what I learned.

I will continue my teaching at Bible School in Hsin-Chu when I go back. I will continue to study from now on but I need your prayers and concern so that I may be able to help other people to serve God in the world.

With prayer
Anna

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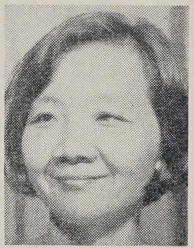
*Presbyterian School of Christian Education.

ANNA CHENG

Taiwan



It was some eight or ten years ago that an American missionary in Taiwan suggested that a young, able Taiwanese woman would be a great asset to the development of children's education within the Presbyterian Church in Taiwan, and suggested that she should have further training in order to accomplish a deeper task in leadership.

Miss Anna Cheng had already been serving in the Presbyterian Church in Taiwan, teaching in the Kindergarten programme in Hsin Chu Bible School. She had begun that type of work in Tamsui where she worked with one of the Canadian Missionaries, Miss Margaret MacKenzie (Mrs. Gordon McCutcheon, now of Thunder Bay). The question of suitable study was explored and the result: Miss Cheng went to study in a Kindergarten School in Tokyo, Japan. It is of interest that while she was in Japan she was quite closely associated with missionaries of our Church there. Mr. and Mrs. Rodger Talbot made a home for her first and then she and Miss Hyndman shared living accommodation in what was known as the Tokyo Manse.

Miss Cheng did an excellent job in her studies in Japan. The Principal of the school recommended that she be given some further training, particularly emphasizing the more practical aspects of Children's education. Miss Cheng went back to Taiwan and was again on the staff of the Hsin Chu Bible School where she was giving leadership to the leaders of kindergartens throughout the Presbyterian Church in Taiwan.

In the consideration given over a period of years to theological education in Taiwan, the Bible School in Hsin Chu received serious thought. The question of the form of leadership training that might be developed best was considered over several years. For some time the main thought was to emphasize lay training. In this respect Miss Cheng's leadership came into consideration.

Miss Anna Cheng has now completed the studies necessary for Bachelor of Christian Education, which she is receiving from the Assembly's Training School, a school of the Presbyterian Church, U.S. Miss Cheng has been appointed to return to Hsin Chu to again take up leadership of those who will be training for kindergarten work. The Bible School itself has undergone considerable change since the earlier days when Miss Cheng served there. Now it will attempt to develop several forms of lay leadership. The new Principal of the Bible School will be Miss Alvenza Riddoch, an English missionary who has served in children's work in Taiwan for a number of years.

It was the hope of Council Executive and the Scholarship Committee of the General Board of Missions and the W.M.S. that Miss Cheng might be able to visit us in Canada before returning to Taiwan. However, some difficulties were encountered which made it impossible for Miss Cheng to come to Canada. She has therefore returned direct to Taiwan. We send to her our hopes and prayers for her happiness in her work. We look forward to hearing from her and about her as she continues her service in Taiwan.

* * *

AN OPPORTUNITY FOR CHRISTIAN SERVICE!

The National Department is seeking two dedicated women to serve as the third staff persons in each of the Presbyterian Fellowship Houses in Winnipeg and Prince Albert; work to involve supervision of residents and sharing of household duties. Anyone interested is asked to contact the Director of National Missions, Room 100, 50 Wynford Drive, Don Mills, Ontario.

* * *

The material on the following twelve pages has been prepared by the women of the Synodical of Manitoba and Northwestern Ontario to mark the Manitoba Centennial.

The
Spirit
of '70

1870 MANITOBA CENTENNIAL 1970

The Synodical of Manitoba and Northwestern Ontario extends from Thunder Bay, Ont., to the eastern border of Saskatchewan, south to the United States boundary, and north as far as Thompson, farther north as the country opens up. Quite a drive is on now to open the North country. Emphasis is being placed on road building and other means of communication. This will mean new towns with people needing the amenities of life, the base of which, we hope, will be the Christian Church.

The country north of The Pas has a beauty all its own. It is a land of rock, lakes and trees, its wealth lies mostly beneath the surface. The towns are mostly peopled with young families. Mining Companies are trying to supply medical and recreational facilities. The Church is our responsibility. This area will be a big field for Mission.

The southern and more settled area of this Synodical has a charm of its own, varying with the seasons. One no longer thinks of Manitoba as open prairie, it has become a wooded area. I often wish that our ancestors could see Manitoba now in June, or in the fall when the trees have put on their colourful fall dress. It was to this area the first Missionaries came, and to them we owe much, for the foundation of the Christian Church was well laid.

Over the years the women of this Synodical have given dedicated service. Sometimes we appear to be people of little faith, as we bemoan the lack of interested members, then we are delightfully surprised at our Annual Meetings when young women have gladly volunteered to accept responsibility.

As we look into the future, we pray for renewed faith, wisdom and guidance that we may meet the challenge of the day and serve as God would have us serve.

—Harriet McB.

GREETINGS

As members of the Synodical of Manitoba and Northwestern Ontario, the members of Superior Presbyterial take great pleasure in extending greetings to our neighbours in Manitoba.

We are especially happy to do this. Good neighbours mean a great deal in our lives whether as individuals or as groups, and we are especially fortunate in our neighbours in Manitoba.

At this time, when they are celebrating their 100th anniversary, we are happy to congratulate them on past achievements and to wish them God's blessing on their future endeavours.

* * *

To Winnipeg and Brandon Presbyterials
Kindly Greetings and much Good Cheer!
We rejoice with you as you celebrate
Manitoba's Centennial Year.

A kinship close to you is felt
In Superior Presbyterial, you know
For joined with Manitoba Synodical
Is Northwestern Ontario.

Through the years we have come to know you
And your problems to understand,
We treasure the friendships we have made
As together we worked hand in hand.

* * *

* * *

Come, let us greet our neighbour on our west
For now a century long they labored there.
They toiled and prayed and all together wove
The social fabric in which now they find
The freedom and the justice which they sought
When they first settled on the plains amid
The groves of poplar and scrub oak and spruce
And never tiring, neither looking back
They strove to find the weal they now enjoy
In this one hundredth year of their existence.
Still may there yet be better things in store
So their good days shall grow from more to more.

* * *

Our neighbour in the province on our west
Must surely feel they are unduly blest,
For notwithstanding floods and pests and blights
They've stood for God and country and their rights.
Their schools and churches and their social zeal
Combined to augment the common weal,
And now in '70 they with pride can show
How a devoted people e'en can grow —
With prayer and dedication for the good;
To prove herewith that they have always stood
For virtue through the years and still will stand
A province strong in our beloved land.

We unite with you, friends in Manitoba
Giving thanks for days that are gone;
And pray God will abundantly bless you
As in His cause you press on.

* * *

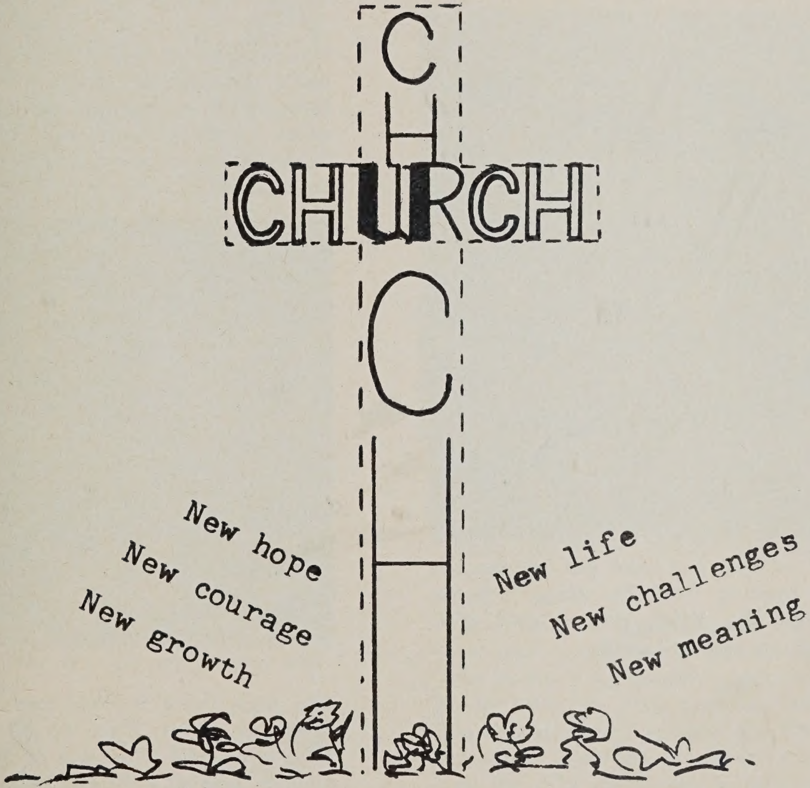
On The Road To Old Emmaus

On the road to Old Emmaus, seven miles from Jerusalem,
Walked two men with sad faces, as they talked of the sins of men.
As they walked their Lord drew near them, though of Him they
weren't aware,
'Til Cleopas questioned of him, Are you a stranger here?

How come you haven't heard the news how our Saviour was
abused?
On the cross they nailed our Master, and a crown of thorns they
used.
Three women went to see the grave, after days of sad despair
Found the tombstone had been rolled away, and His body was
not there.

Now listen all you people, as you go along life's way.
Your Jesus walks before you and listens when you pray.
And if you come believing, hearken what the phophets say
That Christ our Lord is risen, and He walks with you today!

This song was written to the tune of "Monte Zuma" by a group of women at a Women's work camp week-end. The week-end at Prescawa was arranged and carried out by the Presbyterial women but there were other women present at it.

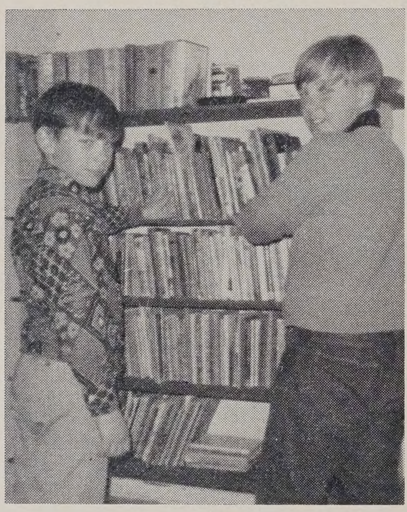

C
H
CHURCH
C
H
New hope
New courage
New growth
New life
New challenges
New meaning

U R the CHURCH for whom Christ died, for whom our Lord was crucified!
U R His arms, His hands, His feet, touching lost souls, their needs to meet.
U R the centre of His love, claiming His power from above.
So in this power let us go, HIS "Spirit of '70" let us show!

P McLean.

FLORA HOUSE in action

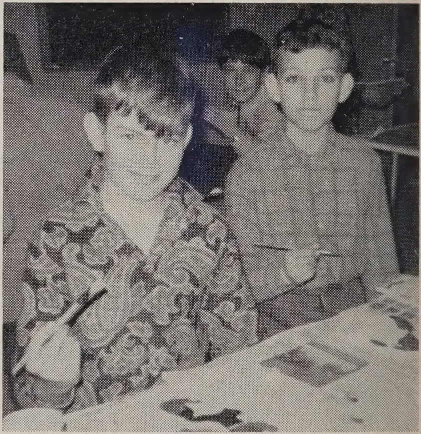
by IRIS FORD



"Can't bring it back yet, my teacher is reading it to the class." Books given by WMS groups and individuals are well used.

Thine is the Glory. Primary Sunday session. Miss Judy Collins from St. John's Church explains to the boys. "What does glory mean?"

Handicrafts in all clubs help to settle the children down with some form of self-expression. Junior Boys enjoy making wooden animals. Ducks are appropriate to Winnipeg springs.

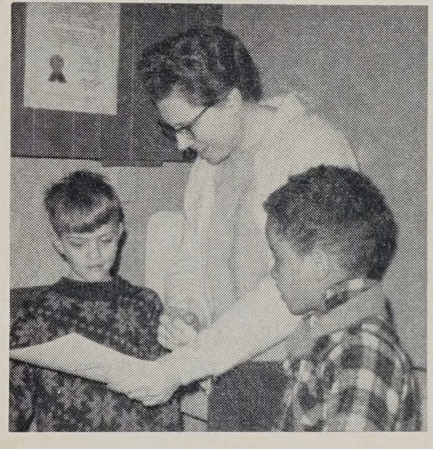


The pool table is most popular on Saturday nights. From 15-20 youths take turns. Bill Loosmore of St. Vital Church, one of the adult counsellors keeps an eye on things.

Saturday night youth drop in. Darts anyone? "That's not the dart board you've hit. It's the waterpipe, call Miss Iris."

God cares — thus each child is touched in some way at Flora House, through reading, studying, fun, activities and friendship.

Miss Iris Ford looks at art work with Wayne and Jimmy, two grade four boys who attend faithfully every Wednesday. Yes, this one had to go up on the wall for all to see.



God cares for all, even little things. He knows when a bird is in trouble, and he knows when we need Him. Candy learns how she too can care.

It's hard to communicate God's love and really get it across. We take so much for granted. Miss Ann Dinse from St. John's comes each Sunday afternoon to take the kindergarten. She tells us about Candy and the offering tussle. Candy had given in her nickel, but on getting ready for home she said, "Miss Ann, I want my money back." "But," said Ann, "that's for Jesus." "I don't care," came the response, "I want my money." Well, after tears, etc., Candy went home with her money. What would you have done? Flora House is many things to many children and teeners. It's a way of life in action.

What makes a person interested in MISSIONS?

by Agnes J. Hoskin, Winnipeg

When I was old enough to notice anything at all, I was aware of a map of the world — a flat map about the size of one wall in my mother's kitchen. A little later I noticed little flags scattered over this map. Then I became curious like most children and asked questions. I learned that the world was a big place. There was a big country called China. There was a smaller country called India. There were islands called Japan and Formosa. All these places had little flags on them. Why? There were people called missionaries there who had gone from Canada to tell the story of Jesus and His love. My mother liked to think of these people and to pray for them as she went about her work.

As you have guessed by now, my mother was a member of the Women's Missionary Society. Her name might even now be remembered by some; and it certainly is a signature on a good many Presbyterial Meeting minutes for she was recording secretary for more years than I know.

It is not strange then that I attended Mission Band in our church. We lived just eight houses away from the building and I think most members of our congregation knew our home as the place to come when doors weren't open or a phone call had to be made or any emergency. Anyway, you get the picture.

A young woman from our congregation graduated from university about the time of this story. This was not as common an occurrence as it is now, but even less common was the fact that this woman was going as a missionary to Trinidad — the first missionary I think, from our congregation. Her name was Grace Salter. Does the name ring a bell? Yes, her father was the Rev. J. B. Salter, secretary for many years of the British and Foreign Bible Society in Winnipeg. Thus the mission band at St. John's Presbyterian Church, Winnipeg, was known from then on as the Grace Salter Mission Band.

I can remember every Wednesday after school running to the church basement where about 25 boys and girls gathered around our leader, Mrs. Knox Clark, to hear stories about foreign lands, to see slides, to make gifts, to act out plays in various costumes. We were a live bunch, I can tell you. I think I remember about the costumes the best, and about poor little children who had their feet bound.

One day Mrs. Clark told us about an invitation she had received from the "grown-up" people to come to their Thankoffering Meeting to be held in the evening. There were several weeks of preparation for our part in the programme and then the event itself.

My mother was not the type to fuss over our appearance too much as long as we were clean, neat and tidy. But this night I had a brand new dress to wear, and my hair was washed and curled, and a new ribbon in it. I was very important! I was going to a W.M.S. meeting at night and all the congregation would be there! Yes, all the congregation attended a W.M.S. Thankoffering in those days.

The opening of the meeting must have been ordinary enough; there must have been a speaker; we were to take part; and, of course, the collection. But what I remember was that the minister called out my name and I was to go to the front. There, in front of everyone, I was made a Life Member of the Mission Band of the Women's Missionary Society of the Presbyterian Church in Canada. I still have the pin to prove it. But what I consider even more important is that I still have the interest in the W.M.S. work of our church.

What makes a person interested in missions? I think my story is one answer.

OLD KILDONAN CHURCH

First Presbyterian Church in the West

Oh, the stones of Old Kildonan graves, are not dead stones at all.
They're but reminders of the brave who gave their lives, and call
Their children's children to go on, to carry on the work
Which they so bravely had begun, in this wee Prairie Kirk.

Our Province's Centennial year is a reminder too,
That we must carry on with cheer, the work they sought to do.
And the bells peal out in songs of praise from Old Kildonan Towers
Our grateful thanks O Lord we raise, for this great land of ours!

—P. McLean

WINNIPEG

Winnipeg is sometimes called the largest Indian reservation in Canada. Last year Winnipeg Presbytery assumed the responsibility of providing for the Indian people who come to Winnipeg, a church of their own — a place they can come to for help of every kind, spiritually and physically. This has opened up a wide area of service and many women have accepted this challenge and are devoting time and effort to help these people. Some teach in the Sunday School. Another group organized a Ladies' Auxiliary, inviting the Indian women to share in the responsibility and with the hope that eventually the Indian women will assume the full responsibility. This Ladies' Auxiliary meets monthly, except for the summer months, holds rummage sales every month with clothes provided by the other churches in Winnipeg. They also helped to organize an "Open House".

Shortly after the church was opened, two women from one of the Winnipeg congregations started a home economics class, teaching the Indian women basic cooking and assisting them in spending their dollar wisely. Sewing classes were started and some quilting undertaken. One of the results of the economics class is that a woman who attended spent this summer at Camp Prescawa as an assistant cook. Last fall the Presbytery of Winnipeg held one of their regular meetings at the Indian church and the ladies who were attending the "home ec" class provided the cookies and helped prepare and serve the tea and coffee.

In order to gather the Indian people for the Sunday School and Church Service which are held in the afternoon, it is necessary to provide transportation as these families come from a wide area. This task has been undertaken by the men on a congregational rotating basis, and here too there are women who have taken their turn assisting the men.

WHAT ABOUT WOMEN?

Miss Charlotte Kellie, Synodical Corresponding Secretary, and Miss Diane Tait, Presbytery Deaconess, attended a meeting of the Mission Committee of Brandon Presbytery. "We talked with the members and asked them about their work, if they were getting help from the women of the church and if they felt that WMS women were working outside the church and not enough work with the ministry," reports Miss Kellie. Here are some of the comments: "Women help by raising funds, teaching and visiting"; "Women are informed about missions"; "Would like to see men as well as women mindful of the total mission of the Church"; "WMS has always supported the work with Indian people"; "Found few women more informed than WMS women on the Mission Board"; "Hard to equal mission work done by Hospital Visitor"; "Would like to see more extension in mission, with both people and money, e.g. Spain, Italy, Russia"; "Women along with men are actively involved in Christian work and witness"; "Women's projects are fundamentally for the Church".

* * *

1. Dear to my heart is the memory so sweet,
Of that glad day I did my Jesus meet.
He took my hand and brought me so much peace
My worries fled and gave my heart a glad release.

Refrain:
I love him, I love him — he's with me every day
I know he will be always with me, all the way.

2. Tho' years have passed since first I found my Lord,
I always know that I can trust his word —
if you have never known this peace of mind,
Come unto him and you will true redemption find.

Tune — Old Black Joe

* * *

Centenary "Back Home"

Manitoba you are calling to your children,
Your prairies and your rolling fields of grain.
It's your centenary year, "of course we know it,"
And we are coming to do honor to your name.

The Master's hand shows plainly in your beauty
Your forests and your rivers, lakes and Plain.
Manitoba your city and your town sites
Have stirred our hearts, as we view them once again.

Let's sing a song of praise and thank our Maker
Who created for us here, the rolling Plain.
Where for many years the Peace time was unbroken
We Pray, Dear Lord; "to let it so remain."

Manitoba with its sparkling winter scenery,
Miles of snow clad hills, and ever rolling Plain,
Where winter sports delight her people always,
Who are hardy, healthy sportsmen "we maintain."

Northern lights flickering gently in the stillness,
Their arches stretch in majesty above —
The silent country homes, where quiet reigneth,
That's the prairies: which we Prairie People love.

—Laura H. Sly, Neepawa, Man.

ALL CHURCHES TO WORK FOR DEVELOPMENT IN ASIA

Christian Churches of all traditions in Asia will work together to foster economic, social and human development throughout the region, according to the first Asian Ecumenical Conference for Development which held a nine-day meeting in Tokyo in July.

The nearly 200 participants, predominantly leading laymen and women, came from Roman Catholic, Anglican, Orthodox and Protestant Churches in 19 countries.

It is anticipated that in all countries in the region, Christian Churches will create joint agencies to foster practical development programmes and to influence public opinion and governments to establish development goals that remove injustices and discrimination, transfer power to the people and aim at Asian, rather than Western, styles of growth.

The Asian Bishops of the Roman Catholic Church, meeting in Manila in November and the East Asia Christian Conference, are being asked to create a regional ecumenical agency to give leadership to church development efforts in Asia.

"We are convinced that the gravity of the development problem requires us to mobilize our resources and co-ordinate our efforts," the conference said in one of its final statements.

In its formal message, the Conference emphasized that its understanding of development was "a liberating process which enables persons and communities to realize their full human potential as purposed by God. Wherever human life is oppressed, enslaved and dehumanized, there is underdevelopment," it said.

"We believe that man's humanity is God's gift and its preservation and promotion, a God-given responsibility. We cannot accept God as our Father if we do not accept all men as our brothers," it continued.

Four main points in the message were:

(1) A call to all Christians to work for development in cooperation with men of other faiths and also with secular movements. (Buddhist, Muslim and Hindu participants attended the conference.)

(2) A strong emphasis on the potentialities of education — a field in which the churches are extensively involved — to make groups such as industrial workers and the rural masses aware of their plight and to encourage them to organize to achieve social justice, economic growth and self-reliance.

(3) An affirmation that churches and Christian organizations have to take a firm stand on the side of the poor and oppressed and that they must work to evolve "concrete measures to bring about revolutionary changes in the socio-economic and political structures characterized by discrimination, exploitation and corruption".

(4) A firm reminder to churches and Christians in rich countries that they need to "apply pressure on centres of power" to bring about "radical changes in the present international economic, military and political structures, so that the poorer nations of the world may achieve their rights of justice, peace and dignity".

In a series of final day decisions, the Conference proposed both churches ("We must put our own house in order") and government actions.

Structural Change

The Conference declared that Christian Churches must put their own house in order, and not merely press governments to act for development.

It moved to critically examine the economic assets of the churches and to transform them so as better to serve the cause of justice. It also called on churches to re-examine the implications of their continued acceptance and use of foreign funds.

In a hard-hitting statement, the Conference said that present social, economic and political structures and institutions in Asia were incapable of eradicating prevailing equities and injustices. At the same time, external political and economic forces hindered the attainment of development goals. Power was retained in the hands of a few, and significant segments of society — ranging from rural and urban workers to youth, were being denied a voice.

In calling for political action by the churches, according to the forms appropriate within each nation, the Conference recognized that church members may well be divided by such decisions. "Some will be on the side of order and others involved in civil disobedience and underground activity," it said.

"The church should assist to a deeper understanding of its unity in Christ so that those who belong to Him may still hold to each other in love and in the sharpest division and conflict."

The Church had to take a definite stand in all cases of injustice, the Conference said. In addition it should denounce all acts of aggression.

World Co-operation

On economic matters, the Conference voted to urge churches in developed countries — to press their governments to set 1972 as the target date for the achievement of one per cent of gross national product in aid; and to remove protective customs duties and restrictive practices against the goods of developing countries.

Australian and New Zealand churches were urged to press their governments to remove racial restrictions limiting the immigration of Asians to those countries.

Churches in both developed and developing countries, are recommended to set aside two per cent of their annual income for development purposes and all individual Christians are called on to give within their capacity for development assistance.

In developing countries, churches are urged to see their development actions as complementary to and in support of national development efforts of the State and voluntary organizations when they are geared to the concept of man's total development.

They are exhorted to work towards the eradication of socio-political tensions, corruption and exploitation of low-income groups.

The creation of ecumenical coordinating agencies in each Asian country are recommended with a view to establishing common development policies, establishing priorities and channelling overseas assistance.

A report received by the conference says, "There exists currently a kind of 'free enterprise' philosophy in church-related development aid." It criticizes lack of co-operation and co-ordination between both donors and recipients and advocated equal partnership between both in decision-making.

Rural And Agricultural

The conference called on churches "to give their moral and other support to suitable land reform programmes and movements" and to set an example by turning over their own land holdings "to the tillers."

They are asked to sponsor social justice councils, comprising lawyers, theologians, scientists, social workers, farmers and others, to study and initiate action on these issues.

Laymen are encouraged to establish agro-industries to help overcome rural unemployment.

The churches are urged to promote an Asian Surplus Food Programme to support rural works programmes on a food for work basis, to assist in famine emergencies and to back rural nutrition and health programmes. The proposal arises from the Conference's view that to date the "green revolution" has mostly benefitted the relatively few and well-to-do. The Asian Surplus Food Programme, as envisaged by the Conference, would operate on an ecumenical basis in co-operation with the World Food Programme and other food supplying agencies.

Churches are also urged to promote and strengthen UNESCO commissions and Freedom From Hunger Campaign committees.

The Conference noted especially that, while the rural sector was still the most important in Asian society, it was generally the most depressed.

Education

"The Church needs to affirm and demonstrate clearly that its essential work lies in the individual and corporate actions carried out in the secular world," the Conference said.

It claimed that Christian thinking on social justice and development should become an integral part of theological education; that congregations everywhere should survey the needs and resources of their immediate communities and so establish priorities for work; that schools and colleges must give greater emphasis to the teaching of social and human values; and that mass media should be stimulated to mobilize public opinion in support of justice and peace values.

Health And Population

Noting that "there is overwhelming evidence that rapid population growth has serious inhibitory effects on national development and tragic effects . . . on the family," the Conference recommended "that the churches, individually and jointly, engage in frank, open and vigorous search for effective and realistic ways of coping with the problem, taking into account the human as well as theological and economic issues."

It also moved to involve more closely the church's hospitals and health centres with the local congregations.

Urban And Industrial Development

The conference noted that industrialization in Asia had been accompanied by massive movements of people from the rural areas to the cities.

"In their desire to improve the cities, authorities have concentrated far more on physical measures and overlooked human needs and aspirations," the Conference report said.

"It is now time for the churches to pioneer in the task of urban development," it continued. "It is time that old attitudes be discarded and more human and financial resources be devoted to solving urban-industrial problems."

The Conference has recommended to the churches that they favour the pioneering of new urban-industrial minstries, working out techniques which ensure the participation of urban peoples in policy-making and train clergy and laity to serve in industrial situations.

The Conference was sponsored jointly by the East Asia Christian Conference and by the joint committee on Society, Development and Peace of the World Council of Churches throughout the area and will be pursued further by joint agencies created at national level and by any regional joint agency that might be created.

SMALL MINDS BIG MATTERS

by DARLENE PETRI

(Reprinted with permission from SCOPE, journal of American Lutheran Church Women.)

The feminine mind and how it operates is the subject of much speculation among men, and most men are willing to admit to that fact. There is another mind, however, that is just as mysterious and challenging. That is the mind of a child. Any parent will certainly agree.

Recently, I became aware of a misunderstanding in the mind of my ten-year-old daughter which really made me sit up and take notice. It all started when I overheard her tell an untruth to her playmate.

"Why did you lie?" I asked.

"I don't know," she replied.

"What do you mean, you don't know. Don't you realize how it hurts God when you lie?" I asked.

"I know," she replied.

"Now sit down and think about it for awhile," I ordered.

She sat. After some time, I joined her on the couch. "How do you feel about it now?" I asked.

Then came the tears and my astonishment. "Oh, Mommy," she wailed, "I don't know why I lie. I don't want to, but I do it anyway. I know I'll never get to heaven because I am so bad, but I can't help myself. I really don't plan to tell lies, but they just slip out. I'm afraid God will send me to Hell. No matter how hard I try to be good, I just keep on being bad." She pushed hair out of her face with one hand and wiped her teary eyes with the other.

My heart was breaking. How well I understood what she meant. Even St. Paul had experienced this very frustration when he wrote, "For I do not do the good I want, but the evil I do not want is what I do."

But what shocked me was her idea of God. I prayed very hard in that moment for the guidance of the Holy Spirit in answering my little girl. Never will I forget that incident — first, because I am grateful it came about so I could explain God's love to my child, and secondly, because it made me aware of how easy it is to overemphasize one thought and neglect the other. In this case, Pam's mind was filled with thoughts of fear of God (law only) and there were no positive thoughts of the joy of forgiveness (love found in the Gospel), although I had thought I had presented the total picture of Christ to her years ago.

I have also seen what happens when the situation is reversed. Many of the problems which arise with teenagers are due to a complete lack of reverence and fear of God — to the point where their conscience no longer reproves improper behavior.

The following is a true "happening" relayed to me later by Teen B.

Teen A: I'm going downtown to do a little shopping; want to come along?

Teen B: Can't — I have no money.

Teen A: Who needs money? I shop the "serve yourself" way. I haven't been caught yet and it's really a ball.

Teen B: Oh, I couldn't. I'm a Christian and I'd feel terribly guilty.

Teen A: Oh, don't let that bother you. I'm a Christian, too. All you have to do is, next time you are at church, confess you stole some stuff. God will forgive you. I do it all the time, Silly.

Sometimes it is unbelievable, if not shocking, what goes on in the mind of a child. How very important it is to make clear to young minds both the love of God and the fear of God!

* * *

The UN at 25

"The United Nations at the age of 25 is a troubled organization, torn between dissolution and new resolve. Its mood reflects the troubles and perplexities of the family of Nations which are its members and which, today as at its founding, hold the fate of the UN in their hands," says Charles W. Yost, US Representative to the UN.

In the history of the UN, in those situations where the members most directly involved found the will to limit their individual freedom of action and act together in support of the Charter, many important good results have been achieved.

The UN provided the framework for a successful collective resistance to aggression against South Korea. Three times it helped to halt war in the Middle East, and twice between India and Pakistan. It prevented the breakup of the Congo and thus averted a big-power clash in the heart of Africa. It has checked civil strife in Cyprus, where a UN peace force still stands guard today. In facing these emergencies the UN has assembled the first peacekeeping forces ever to fly the colours of a world organization. The presence of these impartial forces, and of UN observers along disputed borders, has done much to calm explosive situations and to keep local conflicts from mushrooming into dangerous confrontations between the major powers.

Much also has been accomplished in the cause of peace through the use of the UN as a centre of quiet diplomacy. In the Berlin blockade of 1950 and the Cuban missile crisis of 1962, discussions on the neutral ground of the UN have helped to avert a direct collision between the superpowers. Along with the occasionally bitter UN debates there is a constant flow of diplomatic exchange, often with the quiet and indispensable help of the Secretary General. In numerous cases this process has led to peacefully negotiated settlements of dangerous issues — including those over Trieste, West Irian, Alto Adige or South Tyrol, and, this past spring, over the island of Bahrein in the Persian Gulf.

By the same token, where key states were not willing to cooperate, the UN has experienced its most massive frustrations and tragic failures. It has been unable to contribute to peace in Vietnam. In the Nigerian civil war the UN, by the wish of the African nations, was limited to supplying humanitarian relief. Against the Soviet Union's forcible suppression of dissent in Hungary and Czechoslovakia, neither the UN nor any of its leading members was prepared to go beyond debate and condemnation. And time after time in the Middle East, the UN's most painstaking efforts for peace have come to nothing because the parties to the conflict still cannot bring themselves to compromise their mutually incompatible claims.

A similar tale of mingled success and failure can be told of the UN's efforts in other spheres. It has helped to launch the most significant arms control agreements thus far negotiated — but arms races, both nuclear and conventional, still consume a tenth of the world's resources. It proclaimed a United Nations Development Decade in the 1960's and is about to proclaim a second; but the gulf between rich and poor nations still widens. It has championed human rights, non-racialism, and self-determination for colonial territories, and has welcomed 57 new members from the former colonial world; but the fulfillment of all these high principles remains a distant hope in parts of the world, notably in Southern Africa.

In less turbulent and fast-moving times, such a mixed record might be acceptable. Today it is not. The rush of technology, of transport and communications and push-button nuclear weapons, has made the phrase "one world" a daily reality for better or for worse. It is little wonder that so much heed has been paid to U Thant's famous warning a year ago, that the powers of the earth ". . . have perhaps 10 years left in which to subordinate their ancient quarrels and launch a global partnership to curb the arms race, to improve the human environment, to defuse the population explosion, and to supply the required momentum to world development efforts." The time seems to be fast approaching when all of us, the entire family of man, if we do not want to die together, must nerve ourselves to make the hard choices, even the unprecedented choices, that will enable us to live together.

There are those who argue that the United Nations Charter must be amended to confer on it the power to enforce its decisions. In the present state of evolution of world opinion such a step would hardly be possible; but neither is it necessary. For in the present Charter there is very great strength — if only the members will make use of it. The frailty of the UN arises less from the defects of the Charter than from a defect of will among the members to do what the Charter says.

For example: — In 25 years the members have still not put at the disposal of the Security Council the forces contemplated in the Charter, to enable it to fulfill its primary responsibility for international peace and security.

—We have withheld from the Economic and Social Council, and all the agencies that cooperate with it, the authority and resources they need if they are to cope adequately with the massive tasks of human welfare and development.

—We have allowed the world's supreme judicial organ, the International Court of Justice, to languish for want of business.

—We have all too often proved fatally reluctant to submit our differences to the processes of peaceful settlement which are the essence of the Charter, rather than to the obsolete judgment of arms.

Many proposals will doubtless be offered in the 25th General Assembly to remedy these and other weaknesses of the United Nations. But will the nations summon the will to translate their bold words into bold actions?

The answer, especially in free societies such as ours, will depend ultimately on public opinion and those who lead it. Few voices have been more constructive in this regard than those of the Christian churches. Never was their influence more needed than now.

Last May there assembled at the United Nations a "Conference on Human Survival," attended by eminent men and women from many nations and led by former Prime Minister Lester Pearson. In his report Mr. Pearson said: "It was clearly apparent in our discussion that the cause of man is tied to the cause of the United Nations and that the greatest service that can be performed for world peace is to aid in the fullest possible development of the United Nations within the shortest time possible."

Your Prayers are asked

— for our staff members serving in Brandon Presbytery, that they may be granted wisdom and patience in all their endeavours: Miss Diane Tait as she gives leadership in the variety of tasks that are hers as Presbytery Deaconess; Miss Sheina Smith as she ministers to the needs of our Indian Canadian people on the Sioux Village reserve.

— for our staff and those to whom they minister in Winnipeg Presbytery: Mrs. W. G. Bradley as she visits in the name of the Great Physician the sick and shut-in in hospital and nursing home; Miss Athalie Read in her work with the people of the inner city in the area of Flora House; Mr. and Mrs. Beattie as they endeavour to meet the needs of the young men at the Presbyterian Fellowship House.

— in these days of change pray for India. Pray for the new Church of North India, as it comes into being it may prove truly to be the body of Christ. Pray for the work with which Canadian Presbyterians have been associated in the Bhil Field and in Jhansi, that as changes take place we in Canada may be faithful in our understanding of what God is doing through our staff in this great land.

— pray for the church in Taiwan that it may serve its Lord and Master, Jesus Christ, in days of change within the country and within the Church. Pray for the leaders of the Church and for the missionary staff who serve there.

— for all who come together at Thankoffering meetings that, as thanks is given for many blessings, each may realize the obligations of sharing with others what such blessings bring.

— for new leaders of Children's and Teenage groups that support and encouragement may be given to them by Adult Groups and that they may be conscious of God's guidance as they work with children and youth.

APPOINTMENT

The General Board of Missions is happy to announce the appointment of Earle F. Roberts as of August 1st as Assistant Secretary of Overseas Missions. Mr. Roberts brings to the work more than 12 years experience in Nigeria as an overseas missionary and relief administrator. During the last two years he has organized the relief programme of the Christian Council of Nigeria. The Roberts family are living at the Missionary Residence, 462 Oriole Parkway, Toronto 197, while Mrs. Dorothy Roberts and John Mark continue treatment and therapy for the serious injuries sustained in their tragic automobile accident in Lagos. Friends will be glad to know that they are both making a good recovery.

NEWS

Knox Church, Toronto, is celebrating its 150th anniversary with a Home-Coming Weekend, October 24-25. They are anxious to secure the names and addresses of former members and friends in order to send information and an invitation to special events. Phone (921-8993) or write (630 Spadina Ave., Toronto 4) giving names and addresses.

Memorial Fund Distributed

Following the death of Miss Anna Gray of Chippawa in November 1969, the Anna Gray Auxiliary set up an Anna Gray Memorial Fund. They have recently agreed that the fund be distributed as follows:

$100 Scholarship for Mountain Boys in Taiwan — this amount will provide a year's education at the Tam Kang School;

$100 Library at Amkhut School, Bhil field, India;

$200 Serampore College, India. This amount will cover the annual expenses of a student doing the BD course.

Meeting On Pollution

On April 28, an open meeting — topic Pollution — was held in our Lower Hall sponsored by the Anna Gray Auxiliary.

As Christian women, we felt that this was a topic that should be of concern to everyone, so it was open to the whole community. Guest speaker was Mrs. Frank Rife of Committee of 1000 who showed slides and gave a most informative talk on pollution in our area. She stressed the fact that unless we, the ordinary citizen, put pressure on our elected representatives to put a stop to further polluting and clean up what we have done we have only 30 years to live on this planet.

We were most disappointed in the attendance but the interest of the ones there gave us hope. Anyone seeing these slides for the first time would be dismayed at what we have allowed to happen in our beautiful peninsula. The Welland River is the least polluted of the waters surrounding us and part of Lake Erie is considered "dead."

We came away feeling there is something we can do to hand on this land to our children if only by changing the soap flakes and joining antipollution groups in order to give voice to our concern. —Submitted by Chippawa Presbyterian Church.

Christian Literature Grant Used for Travelling Library

Miss Eileen Budhoo and Miss Athalie Read have made use of some of the Christian Literature grant for work in Guyana by setting up a travelling library. It consists of paperbacks such as "Mr. Jones, Meet the Master", "The Robe", "The Green Light", "Dr. Ida Scudder" and resource books on preparing worship services, devotional books, and the duties of officers. The plan is that the suitcase of books stay in each of the counties of Essequibo, Demerara and Berbice for four months and the secretary of the presbyterial is responsible to see that it gets into the local groups.

Requests For Christian Literature

"Many islands desperately need a paper like this," was the opinion of a prominent West Indian newspaperman on a scheme for the English-speaking Caribbean, one of the 56 requests considered by the Committee of the Christian Literature Fund, an agency sponsored by the World Council of Churches' Division of World Mission and Evangelism, at its sixth and last meeting, held at Cret-Berard, Puidoux, Switzerland.

Closing on June 3, this meeting of the Fund completed five years of service, in which it has utilized resources of $2,350,000 given by the churches of five continents. Beginning July 1, 1970, the ongoing concerns of the WCC for literature will be carried by the newly mandated agency for Christian Literature Development and its committee.

The Caribbean newspaper was one of the 32 schemes and projects, totalling $492,438, accepted for grants from the Fund at this meeting. A previous grant had financed a training course for 20 journalists in Barbados.

The major grant for 1970, $73,000, was for the creation of a Features Service for Africa. The scheme combines training of African journalists in feature writing for the world press, and investment in a new literature operation, planned to be self-financing. It will be a part of an ecumenical communications centre, near Nairobi, Kenya.

Publishers of books in Spanish, Chinese, English and languages of East, South and West Africa, will be financed to expand their production programmes.

In Remembrance

Name	Church	Presbyterial
Mrs. Frances Draper	Knox, Yorkton	Assiniboia
Mrs. Edna E. Hunter	Knox, Horning's Mills	Barrie
Mrs. F. Geekie	Presbyterian, Elphinstone	Brandon
Mrs. W. G. Clarke	Cooke's, Toronto	East Toronto
Mrs. T. J. Clark	St. Columba, Kirkhill	Glengarry
Mrs. John T. McDonald	Knox, Vankleek Hill	Glengarry
Mrs. H. J. MacLennan	Kenyon, Dunvegan	Glengarry
Miss Mabel Carter	Central, Galt	Guelph
Miss M. I. L. (Margaret) Smellie	Lakeview, Thunder Bay P.	Superior

MUNSHI

Granny Called it a "Receet"

"Comment ça va?" asked a voice from the doorway.

"Es geht mir gut," I replied, industriously stirring the contents of the big preserving-kettle from which arose the spicy aroma of chili sauce.

"Aw, gee, Mom," protested J.P., "You're not playing fair. You're supposed to be practising with me for our French Day in school tomorrow."

"Well, here's a question: 'Désires-tu de la nourriture?' "

"We haven't taken that word yet," J.P. objected, from the depths of the refrigerator.

"Never mind. You've found it. Lose a boy — cherchez un réfrigérateur! And 'uh-uh' with those date squares. I have to take them for Evening Auxiliary refreshments tonight. How did school go today?"

"Oh, comme ci, comme ça," gloomed J.P., polishing off a lonesome pork-chop with evident relish. "Why do we have to take History? Who cares about their stuffy old wars? I'm just not with it. What's it got to do with being a doctor?"

"I take it — here, taste this and see if it's sweet enough," I hedged, ladling some of the kettle's contents into a saucer. "I take it that you think nothing that has gone before is important enough to bother with. This is the space-capsule age."

"I don't like having to remember dates," said J.P., gingerly tasting the warm sauce, and grimacing. "Too much vinegar."

"Let it cool first. Maybe you're right. I'm trying it with red wine vinegar. I'll add some more sugar."

Suiting the action to the word, I returned to the attack, "Dates are not the important things in history. They're pegs to hold up the 'crazy quilt' of the lives men have lived."

"Crazy quilt?"

"Like the quilt on top of my grandmother's chest in the spare room — all sorts of pieces of cloth, all different shapes and colours to begin with, but all fitted together to make the quilt. The story of men's lives — some of the pieces aren't pretty, some are shiny and beautiful — that's history."

"Here's Dad now," interjected J.P. in evident relief. "Bonjour, papa!"

"J.P.'s practising his French for school tomorrow," I explained to S.P.'s look of astonishment.

"A very good idea," agreed S.P., "although I do not think I can carry on a lengthy conversation. I see you are making chili sauce. Takes me back forty years. I can remember coming home from school on a fall afternoon and smelling Mother's chili sauce all the way from the bridge. By the way, Nan wants your recipe. I met her just now rushing home from the church. She's been setting up chairs and bulletin-boards for the meeting tonight. She wants you to bring the recipe tonight, and our folding-screen."

"I don't really have a recipe — it's Granny's, but I've changed it all around. It's just like the crazy quilt of history that I was telling J.P. about."

"Why do women's minds always run on things like quilts and recipes?" asked S.P. of no one in particular.

"Well, J.P. doesn't like learning dates and can't keep his wars apart, and can't see what History has to do with his being a doctor. I was just trying to explain that History is the record of men's lives — and that's as far as I got when you came in."

"She was talking about great-grandmother's 'crazy quilt' on the chest upstairs."

"Women can be obtuse," agreed S.P., "but I think I know what she was about to say. You want to be a doctor, son, — and that isn't just knowing what pills to give. It's learning too to respect and appreciate the worth of man and woman. You'll be a better doctor if you can do that — and History can help you do it. History is the lives of people — some good, some bad, some brilliant, some just 'everyday'. They built on what they knew. But don't despise them. Try to read their story as if you were one of them — and you'll understand today's people better. You'll build better on what you know. History isn't all dates and wars. The history of every country has its heroes — and I don't mean those who won or lost its wars — but those who worked for its people. Theirs was no sudden victory, but the fruit of many years of toil — not only theirs but of some unknown Joe who lived in an age before them. And don't forget that there lived in history One who was the Great Physician, who went about doing good. Whatever you choose to be, I would give you the same advice. Follow His recipe."

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Mimeographed outlines prepared by the Adult Committee of the WMS (WD): **Communicate — Do We?; Mass Media! What Do You Mean?; Using Media in Mission; The P.C.C. Resource Centre; On the Wings of Christian Literature;** and **The Bible Society.** 10c each

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The Tayal editing committee

Will you help in the making of The Tayal New Testament?

by CLARE McGILL

In the years following World War II the Holy Spirit moved among the animistic Tayal mountain people of Taiwan in an unusual way. In just a few years ninety-five Presbyterian churches were established among them, as well as many Roman Catholic churches and some Nazarene, Assembly of God, Seventh Day Adventist and True Jesus churches.

But they were a people without a Bible, without books in their own language, in fact without a written language at all. In 1955 my wife and I began analyzing and learning the Tayal language, with an ultimate goal of giving them at least the New Testament in their mother tongue. Extensive travel among the villages acquainted us with the people, their dialect variation, and denominational complexity.

Tayal posed some interesting linguistic problems. Our English tongues were not accustomed to differentiating between two "h"s, two "k"s, and a glottal stop. English grammar was of no help in analyzing construction markers. These

PROGRESS REPORT
on
THE TRANSLATION OF THE NT INTO TAYAL

Books Already Translated		Books To Be Translated
Mark	5c	
		Matthew
Luke John		
Acts 1 Cor.	13c	Romans
		2 Cor. Galatians Ephesians Philippians Colossians
1 Thess. 2 Thess.		
1 Timothy 2 Timothy Titus Philemon	*	
Hebrews James		
		1 Peter 2 Peter
1 John 2 John 3 John		
		Jude Revelation
Total 63 %		

☐ = in print

* semi-edited workbook;
1400 copies distributed free of charge

act like sign posts in the sentence, and have no translatable meaning. Also, each word has a potential of about a dozen different forms. Not bad for a "primitive" language!

First we gained experience by producing a primer, two readers, a book on early Genesis stories, and a hymn book. Even though we still felt deficient in the language, Bible translation had to begin: we learn by doing. Co-translator Hola Temu and I produced MARK (published in 1964). Watan Tanga helped me produce ACTS & 1 CORINTHIANS (published in 1970), and Taya Neban has worked with me on several other books. To date 63% of the Tayal New Testament is either in first draft stage or published.

We follow a regular procedure. First the co-translator and I produce a rough draft, which is typed up in triplicate. Then we call in an older person, Sonun Buta, a man of spiritual understanding who reads nothing but Tayal and knows his own culture and language well. The three of us together carefully comb through the whole draft once more. Then my wife, Grace, types this revised draft up on stencils for distribution to the fourteen members of the Tayal editing committee.

We want the Tayal New Testament to be more than just a Presbyterian book. So on the editing committee we have official representatives from the Roman Catholic, Seventh Day Adventist, Nazarene, Assembly of God, and True Jesus churches as well. The nature of the problem is indicated in a humorous letter I received from a fellow foreigner in another mission, who was arranging for a representative to attend. After the relevant business matters he added:

> "Now you-all be sure to suit the Baptists, Pentecostals, and Adventists with this translation. Don't forget the Presbyterians too. We want the person who has been 'predestined' to feel eternally secure while he goes to church on Saturday to speak in tongues.
>
> "I took a semester of Greek so am fully prepared to compare your translation with the 'original tongue', and if things ain't correct, we'll have a public Tayal Bible Burning.
>
> "I think I had better sign off before I discourage you.
>
> Sincerely
> 'signature' DDT."

The editing committee checks for accuracy, though not all of its members are competent in this area. It also checks on dialect variation and acceptability. We try to find words that are known in both the major (75% of the tribe) and minor dialects.

But the words should not only be known, they must be acceptable. For example, we translated "I will spend the winter with you" by using a very common word for "winter". But two members of the committee were red-faced with embarrassment. The word has a very obscene connotation in their valley, and therefore had to be rejected.

Problems arising out of the editing committee are discussed with a representative of the American Bible Society, either by mail or when he visits here semi-annually from

Manila. After that there remains much cross-checking, the making of the final "perfect" draft for the printer, and lots of proof reading.

Interesting? Yes, never a dull moment. Meticulous? Indeed. Impossible? Not with your help. "But how can I help?" you ask. "I urge you, brothers, by our Lord Jesus Christ and by the love that the Spirit gives: join with me in praying fervently to God for me. Pray that I may be kept safe from . . . unbelievers . . . and that my service . . . may be acceptable to God's people here." Rom. 15:30,31 TEV

Translating God's Word involves perpetual decision making, and most of the decisions are of a highly important and crucial nature. The adequacy and accuracy of the Tayal New Testament may well be in direct proportion to our faithfulness in the actual task here, and your faithfulness in fervent prayer there.

We invite you to share in the task of making the Tayal New Testament. We need you.

N.B. WMS members may soon have a share in this work as a possible grant through the Christian Literature Department is now being considered.

Choose with care YOUR GIFTS to these special people

by HELEN C. YOUNG

It's that time of year when you are beginning to think of Christmas gifts. Maybe your church group always gives gifts to patients in a certain hospital, senior citizen's home or retarded children's home, and you plan to do so again this year. Or, perhaps you have decided this year, for the first time, that you would like to do something for some people in such a home.

Before you get too far along in your plans, in fact, before you make any plans at all, get in touch with the person in charge at the home or hospital near you. Perhaps there is a hospital visitor or volunteer who looks after this kind of thing. She will be able to tell you the right kind of gift and whether or not it should be wrapped. If this is

not done, you may discover that your gifts were useless to the patients there and had to be disposed of in some other way. "Oh, but I received a thank you note for my gifts last year," you may say. Of course, all gifts are acknowledged. Could it be that the visitor or volunteer did not want to hurt your feelings? Let's make sure this year that it's the right gift.

Here are a few suggestions.

(1) Generally, all the women's gifts and all the men's gifts should be the same. A hundred different gifts mean a hundred different decisions for the one in charge.

(2) If you find out that the gifts should be wrapped, use bright new gift wrap. The parcels that arrive in the hospital rooms represent some of the joy and fun that is going on outside. They cannot spread this feeling dressed in a piece of old paper that doesn't quite fit.

(3) If anyone has the responsibility of a large number of gifts, aim to have them or money to the volunteer by the middle of November. She must look after the extra work at Christmas in addition to her regular responsibilities and she usually has her family Christmas to prepare for as well.

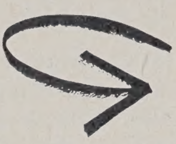
(4) Over and above all there is one gift that always makes the patient happy. The gift of time. Plan to give some time to visit and send out Christmas cards for those who are too incapacitated to write. Bring all the necessary items — cards, stamps and pen with you, and the smile of appreciation you receive in return will be one to remember.

Last but not least, when Christmas is over for another year, don't forget these people you remembered during the Christmas season. The winter days are especially long and dreary for many shut-ins and elderly patients. Help brighten their days for them.

N.B. One worker with senior citizens tells me she can use handknit slippers for ladies and socks for men. Some want hand towels and face cloths for gifts. Others do not! Check now before you start getting your gifts ready. Ed.

HAVE YOU RENEWED YOUR GLAD TIDINGS SUBSCRIPTION?

Change direction



THE CALL OF NATIONS

(Adapted from Ecumenical Press Service)

A considerable degree of sensitivity was called for from people at a committee meeting on Ecumenical Sharing of Personnel, held in Geneva in June 1970. Sponsored jointly by the Divisions of World Mission and Evangelism (DWME) and Inter-Church Aid, Refugee and World Service (DICARWS) of the World Council of Churches, the meeting drew its membership from all six continents.

This, many people would say, is what the ecumenical movement is about. Is it not when a group of young people, obviously of different countries and races, arrive in a community for a Work Camp, or when the papers are full of pictures of strangely garbed clerics attending a conference in the local campus, that people become aware of the ecumenical movement in terms of people meeting, sharing, exchanging?

Yet most of these experiences are short-lived. The Camp or the conference is over and people again think of the church as they know it locally; with the long-established and familiar buildings, language, hymns and habits — or perhaps with the long — or newly established unfamiliar buildings, language, hymns and habits. For, in spite of these symbolic universal gatherings, churches, like nations, still consist of "haves" and "have-nots" and "rich" and "poor", "sending" and "receiving". It was to look at this situation and try to find ways to express more authentically the sense of a real belonging together and needing one another that the newly-formed Committee came together.

Each day's sessions opened with a biblical and theological reflection by Sang Jung Park of Korea, a Secretary in the WCC Youth Department. The themes of these meditations made a good framework for the conference's deliberation.

THERE IS NO PEACE

"Peace, peace" — where there is

no peace. "Woe to you, Pharisees, hypocrites".

Among the papers which the members had before them were a number with hard things to say to people who went abroad either as short-term volunteers or for "unconditional" mission and service. One such voice came from Latin America, addressed to American volunteers:

"I am here to challenge you to recognize your inability, your powerlessness and your incapacity to do the 'good' which you intended to do."

"I am here to entreat you to use your money, your status and your education to travel in Latin America. Come to look, come to climb our mountains, to enjoy our flowers. Come to study. But do not come to help."

Another was a letter from India to a British missionary society:

"The churches are strangled spiritually because they cannot be and are not allowed to be themselves before God and before their fellow-men, here in the place where God has put us."

Someone concerned with development put it tersely: "Personnel is more corruptive than money and material aid as far as social justice and self-reliance in developing countries is concerned," and the Rev. Philip Potter, of the West Indies and Director of DWME said in his opening statement: "There is a kind of inherent demonic element in being a powerful rich sending body dealing with poorer people. How can there be real sharing between rich and poor? Partnership was one word we used to use and now we are afraid of using it because we knew what it was like."

This was the warning. It would have been discouraging if there had not been an even stronger sense of a positive call to take account of the fact that churches are indeed to be found today in all six Continents, that they are living in a time when they need to be aware of the new things which God is doing and to make their response. This will involve finding new relationships of genuine equality, new respect for one another and new ways of supporting one another within the fellowship of the universal church. In fact it led on to the second day's meditation.

THE LABOURERS IN THE VINEYARD

"These last have worked only one hour and you have made them equal to us who have borne the burden of the day and the scorching heat. Do you begrudge my generosity?" No one denies the "burden and heat" borne by the early missionaries. The question is, what should happen now, which many people think is indeed the eleventh hour? Alongside the international and ecumenical developments is a growing feeling that at the present time, churches and nations have to be allowed to discover their own identity and perhaps to make their own mistakes. These words, identity, self-reliance, self-hood, recurred like a refrain . . .

From Latin America: "If I want my church to become really integrated into my society, how can I agree to someone coming from another culture? I would prefer to see an interchange between countries in the same region, sharing the same problems."

From India: "The churches in the Orient have till now been at the receiving end. Now they are seeking self-hood. They want to send personnel overseas to churches and communities in the Occident . . . "

From Indonesia: "All churches in all nations have one mission . . . A church in a developing country has talents and spiritual riches which should be used to enrich the mission of other churches in the one mission . . . "

So the time has come to get beyond phrases, to work out ways by which things can happen — to untie the strings of the "mother-and-daughter" church relationship, which at an earlier time was meaningful and let the daughter make her own friends and even choose her marriage partner, more deeply to realize that need and poverty are not always expressed in material terms. So we came to look again at what sharing, partnership and fellowship means in New Testament terms.

SHARING IN REAL PARTNERSHIP

"It was kind of you to share my trouble".

". . . share spiritual blessings . . . be of service in material blessings".

"We were ready to share with you not only the Gospel of God but also our own selves".

"Your partnership in the Gospel . . . "

Even Paul had problems in creating a sense of real equality between rich and poor, Jew and Gentile, those older and younger in the faith, and these problems are still with us. As he found ways to express the oneness of the Church and the reconciling power of Christ in His day, so should we in ours . . . and there are examples enough to show that it can be done.

In fact one reason for this committee to come into being was the number of requests DICARWS received for projects which needed people as much as money and material. This meant consulting with churches to find people to help with projects either individually or in teams. (There are now 170 people in DICARWS-related teams, working in Cyprus, North Africa and other places.)

From this a more general "match-making" service developed, bringing together people and jobs that would not otherwise have met.

DWME too has learned about the service which people of different cultures and backgrounds can give to one another through tackling new work, such as Urban and Industrial Mission, or considering old work in a new way, through the Theological Education Fund, the

Christian Literature Fund and the Christian Medical Commission. One of the ways these bodies serve is by listening and questioning — and learning in one situation how to help another.

Churches, now independent, which have a relation to the Paris Mission have joined together in the "Action Apostolique Commune," in France, Togo, Cameroun, Dahomey, Madagascar and Tahiti and supply members of a team which is sent to help to discover what "being the Church" means in a particular time and place. One team is at present working in a hitherto unevangelized area of Dahomey and another in a de-christianized area of France.

The East Asia Christian Council, thanks to a Missionary Support Fund supplied by different Mission Boards to supplement locally raised funds, can name over 150 people working in mission outside their own country: Japanese doctors in Nepal, Korean teachers in Pakistan, and Indian theological teachers in Thailand.

But these are only indications of what might be done, and the Committee was aware of needs in areas of racial tension, or migration, in political and cultural liberation — action, where international, interracial and interconfessional teams or groups by joint effort might express the concern of the universal Church in each place for the liberation of the whole man. Yet there is as yet no ecumenical body adequately equipped to encourage this — or other forms of sharing — to happen.

CHANGE OF DIRECTION

"Cast your net to starboard" (NEB). Jesus' word commanded not a change of method nor even an increase of zeal or energy, but a change of direction. It was this new direction that the Committee was set to discover.

That it was necessary was evident from the experience of the Commission on World Mission and Evangelism, which over the years has tried to effect change by making a new emphasis — moving from "giving" and "receiving" to "older and younger", thence to Partnership and more recently to Joint Action for Mission. Yet, because the direction has stayed the same, the results have been limited.

Is it possible now to think of a real shift of power, of decision-making, a loosening of old ties and the setting up of new ways for the churches to accept a common responsibility for Mission and Service in Six Continents? The Committee believed so. But it was only prepared to recommend action to the two Divisions if its proposals find wide support between now and November. It asked how far people in different situations and parts of the world agree with those who say that the best help that can be given a church at this moment of time is by not sending foreign personnel — or at least only sending people from a part of the world chosen by the requesting country. This recognizes that it is impossible to generalize. Political, economic and church situations differ. The people who should decide what would be of help to them are the people on the spot.

It considered the setting up of an ecumenical fund for the exchange of personnel, so that the worker and the money which supports him do not need to come from the same source. This should make it possible for some churches to contribute material resources and others to make their contribution in people. All kinds of problems arise, but they are not insuperable, as the East Asian Christian Conference has found.

It believes that the one-way flow of mission and service workers can only be multi-channelled if there is an ecumenical centre where new links can be made and where there can be continuous discussion and review of policies and priorities.

It looks forward to the time when practices which no longer serve a good purpose can be abandoned and churches can be freed to be of greater service for the liberation of man in all the aspects of his life, showing both by their life and their action, and their faith in God's mission for the restoration of mankind.

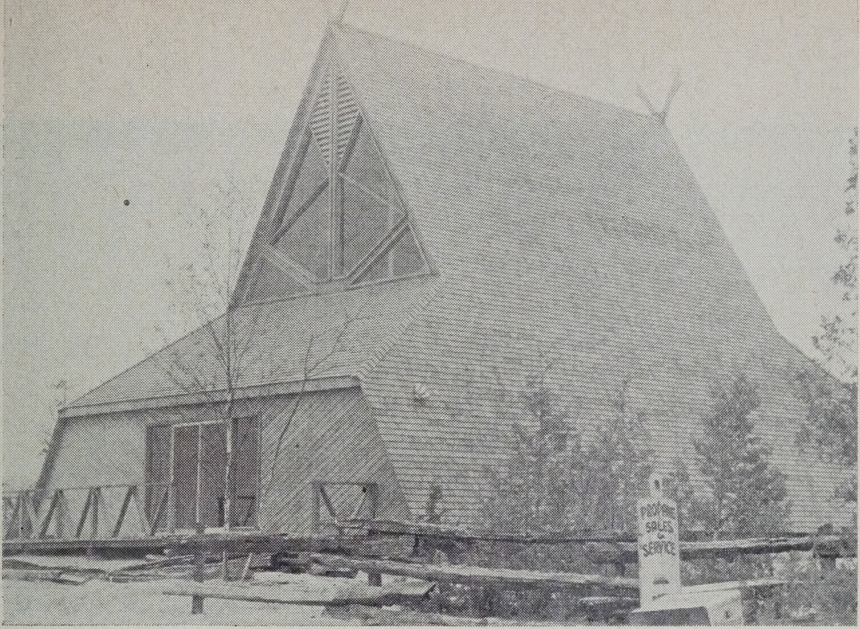
* * *

"I was most impressed by the new national leaders who are now moving into the front lines in Asia. They are mostly young, energetic and forward looking. I was also impressed by the obvious changes in attitudes. There is less willingness to let foreigners set the priorities and draw up the programmes. There is apparently a much greater self-confidence and an increased self-awareness. These people want to do their thing, their way and our help is welcome only if it is supportive and not administrative. If we are going to be serious about development in the 70s we have to identify those people with an independent, innovative spirit and help them to develop themselves and their people. This is probably the mission in the 70s and this will require good communications and mutual trust between ourselves and these new leaders in the field." — H. D. Swartzendruber, East Asia Dept., National Council of Churches.

The Presbyterian Church Calendar '71

The church calendar with monthly pages and pictures points up the theme "How the Word Gets Around". Pictures will illustrate various aspects of the theme such as mass media, communion, literacy programmes and camping.

Order from Presbyterian Church Calendar, 50 Wynford Drive, Don Mills 403, Ontario. Prices: 1-24 copies/50c each; 25-74 copies/45c each; 75-149 copies/40c each; 150 or more/35c each.



"HURON FEATHERS"

by FRED A. MILLER

It was the final day, "Day Camp" was concluding for the summer. Children and counsellors were enjoying their last moments of fellowship and discovery. Suddenly Laurie Brice, the student director, announced a surprise. Sandra was called to the centre of the group of sixty children as they sat on the grass. It was Sandra's birthday. Everyone joined in singing Happy Birthday. Sandra put her face in her hands and cried. Tears of joy. Sandra was a very special girl who, in spite of a handicap, had found real friends and real acceptance at "Huron Feathers". Christian love and fellowship had helped her grow as a person and perhaps more important had helped her reach out to others.

"Huron Feathers" is the name of the Presbyterian Centre, the home of a pilot project in Recreational Ministry of the Presbytery of Bruce-Maitland. Around this uniquely designed building situated on the water-front at Sauble Beach on Lake Huron in the Bruce Peninsula, is a programme designed uniquely for vacationers. It is an experiment in Recreational Ministry in an area which attracts some-

thing like 30,000 people at the peak of the season.

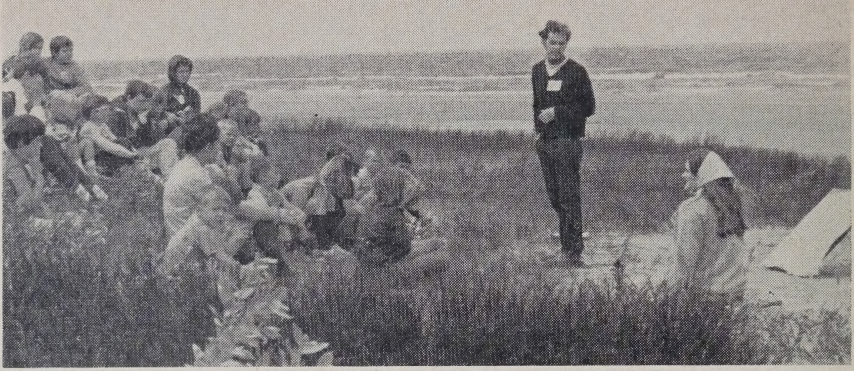
The programme has several facets one of which is Day Camp for children ages 4 - 12 years. Day Camp meets every morning Monday through Friday during the summer months. Day Camp is built on the premise that the Christian experience is best conveyed through personal encounter. It is organized in small groups each with two or three leaders or counsellors. The counsellors lead the children in programme activities, of hikes, swim, study and discover, fun-time, singing. In these activities the counsellors make an honest effort to know the children and to live out their faith with them. As with Sandra many children discovered a real sense of Christian family, and learned of Christ from people who know Him. The average weekly registration was 65 children.

The Coffee House opened at 8:30 p.m. and shortly afterwards among the many kids who flocked in, came a young man who looked as if he had been on the road for many months. Indeed he had, for his home was in one of the Western States. He bore the look of dejection. His carelessness about himself, his clothes, his cleanliness all bespoke an inner despair. One of the youth core went to a table to greet him. After perhaps a half hour of listening it became apparent this young man had lost all sense of meaning and purpose for life. Then followed a discussion of the reality of Christ and God's caring about us as individuals. With some real eagerness the young man asked about the how of Christianity. It was a new thing to him.

The Coffee House at Huron Feathers happens every Wednesday, Thursday, Saturday and Sunday. Hours are 8:30-11:30 p.m. It is "low key" in programme content, and uses Folk singers, Rock Groups, movies and discussion in a very limited way. Records are played when live talent is not around. Cards and creative art materials are available for kids who want to create at the coffee tables.

The Coffee House depends on a youth core who are responsible for serving, programming and where indicated, table conversation. Many young people alienated from family and the Church and many who know little or nothing about Christianity came through our building. Some discovered a new possibility for their lives; some found friends with whom to share their problems; some came to share their talent; a great number grew as people. Attendance was as high as 200 on our special nights. The nightly average was over 100. Special nights included Folk Singing and Rock Sessions.

During July Sunday services of worship were conducted by the Rev. Walter Welch of Humber Heights. The writer conducted the services during August. These services of family worship were designed to be contemporary, centering



around the needs of people on the beach. Many adults spoke with enthusiasm of the relevance and sense of fellowship developed in the services.

The Rev. Doug Lennox of Appin and his young people conducted special services and took a leading part in a Coffee House on the July 1st weekend.

Many of the young people who acted as counsellors lived at Sauble Beach. These acted as a kind of core group for both Coffee House and Day Camp.

The building especially designed for a multiple purpose ministry was made possible by a grant from the W.M.S. (W.D.), the General Board of Missions, loans from The Lending Fund and St. Andrew's, Owen Sound. St. Andrew's, Owen Sound gave the seafront lots as a gift to the Presbytery. Many people from the area gave generous financial assistance.

"Huron Feathers" is a growing going project. A new attempt to Get The Word Around. God has used this means. People who have not been reached by the Church came, many heard and some were changed. If you are at Sauble Beach next summer, come and visit us.

* * *

WE ARE SORRY

we have to report that at September 30th, 1970

Synodical Givings amounted to $184,403.32
Expenditures amounted to $370,225.21

We need the help of every member to make these figures balance. Treasurers, please forward monies on hand immediately.

The Rev. and Mrs. Robert K. Anderson and children arrived in Japan in August, 1966. They have been working in Nagoya since September, 1968.

How the word gets around IN JAPAN

by PRISCILLA ANDERSON

The title of this article causes one to do some soul-searching. How DOES the word get around in Japan? Or, does it get around at all? To look at Japan from the revolving restaurant on the top of the New Japan Centre in the Ginza in Tokyo, one must admit that the god of industrialism and technology is certainly getting its word around as the neon lights flash their message to the world.

From loud-speakers on large university campuses, the Communist doctrine is heard loud and clear. In huge arena-like buildings, the resurgence of "new religions" is evident as people from every walk of life gather for "worship" and counselling.

Yet in the Christian Churches, much of the message of the Gospel of Jesus Christ is cloaked so heavily in theological language that it just doesn't get through to the people in the pew. In the Korean Christian Church in Japan, we have the additional problem that the language of the Church is Korean, and to anyone under forty, Korean is at best a second language, and to many not understood at all.

There are signs of stirrings, however, which give one cause for hope. In small groups, around a low table, sitting on cushions on the straw-mat floor, young women are gathering to hear the Word which can give meaning to their lives.

Such a group, under the direction of Yong Ja Shin*, deaconess of Nagoya Church, meets monthly in the home of one of the members. At 11 a.m. or thereabouts, unusual activity is seen around the home of Mrs. Pak, or Mrs. Lee or Mrs. Kim, as eight to ten women arrive with infants on their backs or toddlers by the hand. Each one has her Japanese Bible, a Korean hymnbook, and her "obento" (a lunch consisting of cold rice, fish, and pickles).

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*Yong Ja Shin studied in Canada from August 1967 until the summer of 1968 (see story in January 1968 Glad Tidings).

In front of the house of one of the members of the Young Women's Group in Nagoya. Mrs. Anderson, lower right, has just been presented with a gift prior to returning to Canada on furlough. Miss Yong Ja Shin is in the back row, second from the right.

As Miss Shin is fluent in three languages, she teaches the young women the meaning of the Korean words of the hymns in Japanese, and leads them in the singing of a hymn to begin worship. Any of the church members who are there might be called upon to lead in prayer and are able to do this without hesitation as they bring to God their personal needs, the needs of the group, and ask Him to lead us into truth as we begin the Bible study. Each member takes her turn in introducing the portion of Scripture for the day, and a lively discussion is usually carried over into the lunch period as the hostess serves green tea and fruit. The hostess invites her neighbours to share in the fellowship, thus reaching out into the community in an informal way.

Among the young people too, there is new life and hope. At 10 a.m. on Sunday morning, a service is held in Japanese with the idea of attracting not only the young people of the church, but those from the area around the church as well. In the evening during the regular worship, the young people gather in a separate room for worship and Bible study in Japanese. Discussions on every subject from "The Meaning of Christian Love" to "How Can we Live as Christian Koreans in a Japanese Society" are sometimes difficult to end when the hour for adjournment arrives and are often continued in a new location — the coffee shop down the street.

One Korean lady tells of how she and her neighbour went to the public bath together every night for several months when one night the neighbour asked her, "Where do you go every Sunday morning around 10:30?" She told her she went to Church, and witnessed to the power and love of Christ in her life. "So that's what makes you different," her neighbour replied. "May I come to Church with you next Sunday?"

Perhaps this is how the word gets around in Japan. By some man or woman, boy or girl being unafraid and unashamed to be "different" — not different in the sense of wearing unconventional clothes and hairstyles, but different in the sense of being concerned about other people, being willing to go the second mile or kilometer, being filled with the Spirit of Love for all people, because Christ first loved us.

* * *

OFFICERS' CORNER

This is the year of the midi — and the maxi — *and* the mini; *and* in some areas, of equalized assessment. Leaving aside skirt lengths and taxes —

ADULT GROUP EXECUTIVES — If you began your missionary study in January, now's the time to assess what you have done. Did your presentations arouse maxi-interest?

ALL TREASURERS — We are now past the midi-part of the year, on the "home stretch", as it were. Prompt forwarding of contributions, from Group to Presbyterial to Synodical to Head Office, will ensure us a maxi-financial year.

GROUP SECRETARIES — **Those ANNUAL REPORTS!** The forms should be in your hands by this time. Start thinking about them. Your Presbyterial Secretary doesn't want to hear *all* the mini-details of your year's work, but she will appreciate a clear (even lively) account of what your Group did. It will give her a lift on a chill December day when spirits are apt to be at midi-ebb, bogged down with Christmas preparations — especially if you send it in on time. Remember — she has to make out a report too, based on Group reports. Mini-Group reports — mini-Presbyterial Adult Work report! Make yours a MAXI!

GROUP NOMINATING COMMITTEES — Likewise, we hope you're presently thinking of people to fill the offices for 1971. Sometimes it takes more than mini-effort to persuade that person who, you know, will do a maxi-job as an officer. Go beyond midi-effort.

OVERSEAS MISSION STAFF – 1970-71

Executive Director: MISS MARY E. WHALE, B.A.

TAIWAN

Miss Georgine Caldwell (E.D.)	2 Yung Fu Li, Shih Lin Chen, Taipei, Taiwan, R.O.C.
Miss Louise Gamble	2-208, Chung Shan W. Rd., Lou-Tung; I-lan, Hsien, Taiwan, R.O.C.
Miss Diane Petrie	2-208, Chung Shan W. Rd., Lou-Tung; I-lan, Hsien, Taiwan, R.O.C.
Miss Joy Randall	2 Yung Fu Li, Shih Lin, Taipei, Taiwan III, R.O.C.
Miss Isabel Taylor	MacKay St., Tamkang Middle School, Tamsui, Taiwan.
Miss Wilma Welsh	2 Yung Fu Li, Shih Lin, Taipei, Taiwan III, R.O.C.

GUYANA

Miss Margaret Ramsay (leave-of-absence)	156 St. George St., Toronto, Ont.

INDIA

Bhil Field:

Miss Pauline Brown, Reg.N., B.Sc.N.	Amkhut, M.P., (via Dohad), India
Miss Agnes Hislop	Barwani, M.P., (via Mhow), India
Miss Margaret Kennedy	Mendha, M.P., (via Dohad), India
Miss Doreen Morrison, Reg.N.	Barwani, M.P., (via Mhow), India
Miss Mary Nichol (E.D.)	Jobat, M.P., (via Dohad), India
Miss Beatrice Scott, B.A.	Amkhut, M.P., (via Dohad), India
Miss Mary Sherrick, B.A., B.Ed.	Amkhut, M.P., (via Dohad), India
Miss Ida White, Reg.N.	Barwani, M.P., (via Mhow), India

Jhansi Field:

Miss Eleanor Knott, B.H.Sc., M.A.	50 Wynford Drive, Don Mills, Ont.
Miss Margaret Leask, B.A., B.Ed., M.Ed.	Helen MacDonald School, Jhansi, U.P., India
Miss Edith Magee, B.A.	Helen MacDonald School, Jhansi, U.P., India
Miss Diana Wadsworth, B.A., M.R.E., M.Sc.	Helen MacDonald School, Jhansi, U.P., India

KOREAN CHRISTIAN CHURCH IN JAPAN

Miss Mavis Hyndman (on furlough)	50 Wynford Dr., Don Mills 403, Ont.

ORGANIZATION STAFF – 1970-71

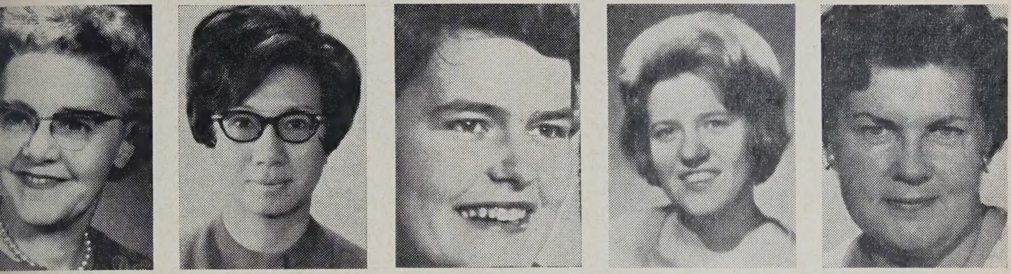
Executive Director: MISS LOUISE A. REITH, M.A.

NATIONAL SECRETARIES

Miss Mabel Booth	Room 100, 50 Wynford Drive, Don Mills, Ontario
Miss May Nutt	Room 100, 50 Wynford Drive, Don Mills, Ontario
Miss Helen Tetley, B.A., M.R.E.	50 Wynford Drive, Don Mills, Ontario

REGIONAL SECRETARIES

Miss Margaret Boyd	174 - 1st Avenue, Ottawa 1, Ontario
Miss Lois Powrie	32 Milverton Blvd., Toronto 357, Ontario
Miss Barbara Woodruff	111 Elmwood Avenue, London 16, Ontario
Miss Dorothy Keller	Ste. 2, 108 - 32nd Street W., Saskatoon, Sask.
Miss Dorothy Bulmer	Ste. 3, 2225 W - 2nd Avenue, Vancouver 9, B.C.



NATIONAL MISSIONS STAFF – 1970-71

Executive Director: MISS GIOLLO G. KELLY, B.A.

PRESBYTERY DEACONESSES

Miss Margaret Balderston	Apt. 1213, 55 Ellerslie Ave., Willowdale 444, Ont.
Miss Shirley Cayley	Box 737, Englehart, Ontario.
Miss Ellen Douglas	Apt. 5, 2111 W. 48th Ave., Vancouver 13, B.C.
Miss Agnes Gollan	8 Beechwood Cresc., Toronto 6, Ontario.
Miss Evelyn Murdoch	Apt. 4, 983 Stone Church Rd. E., Hamilton 58, Ont.
Miss Diane Tait	First Presbyterian Church, Brandon, Manitoba.
Miss Ruby Walker	Apt. 29, 330 - 19th Ave. S.W., Calgary 3, Alta.
Miss Annabelle Wallace	237 East 4th Avenue, Prince Rupert, B.C.

INNER CITY

Mrs. Marjorie Allan	870 Richmond Square, Montreal 106, Quebec.
Miss Margaret Avison	Apt. 108, 17 Lascelles Blvd., Toronto 7, Ontario.
Miss Lois Cooke	870 Richmond Square, Montreal 106, Quebec.
Miss Hazell Davis	5678 Verdun Ave., Verdun 204, Quebec.
Miss Ann Drummond	870 Richmond Square, Montreal 106, Quebec.
Miss Iris Ford	c/o Room 100, 50 Wynford Dr., Don Mills, Ontario.
Miss Dorothy McCombie	316 Shelley St., Winnipeg 22, Manitoba.
Miss Barbara Raymond	768 Flora Ave., Winnipeg 4, Manitoba.
Miss Athalie Read	768 Flora Ave., Winnipeg 4, Manitoba.
Miss Margaret Sinclair	65 South Oval St., Hamilton 15, Ontario.
Miss Charlotte Stuart	8 Beechwood Cresc., Toronto 6, Ontario.

CHINESE WORK

Mrs. Angela Fong-Sang	5399 Springdale Court, North Burnaby, B.C.
Mrs. Yew Fin Tam Hu	1077 Chenneville Street, Montreal 128, Quebec.
Miss Betty Lam	1077 Chenneville Street, Montreal 128, Quebec.
Miss Margaret Near	87 Harbord Street, Toronto 4, Ontario.
Miss Fanny Tse	Apt. 109, Wedgewood Terrace, 1655 Chambers Street, Victoria, B.C.
Miss Catherine Watson	Apt. 210, 1258 Yates Street, Victoria, B.C.
Miss Annie Wilson	3415 W. 19th Avenue, Vancouver 8, B.C.
Miss Grace Wong	177 Beverley Street, Toronto 130, Ontario.
Miss Ruth Yeandle	Apt. 2, 6367 West Boulevard, Vancouver 13, B.C.
Mrs. Elsie Young	437 East Hastings Street, Vancouver, B.C.

INDIAN WORK

Miss Sheina Smith	104 - 5th Street, N.W., Portage la Prairie, Man.

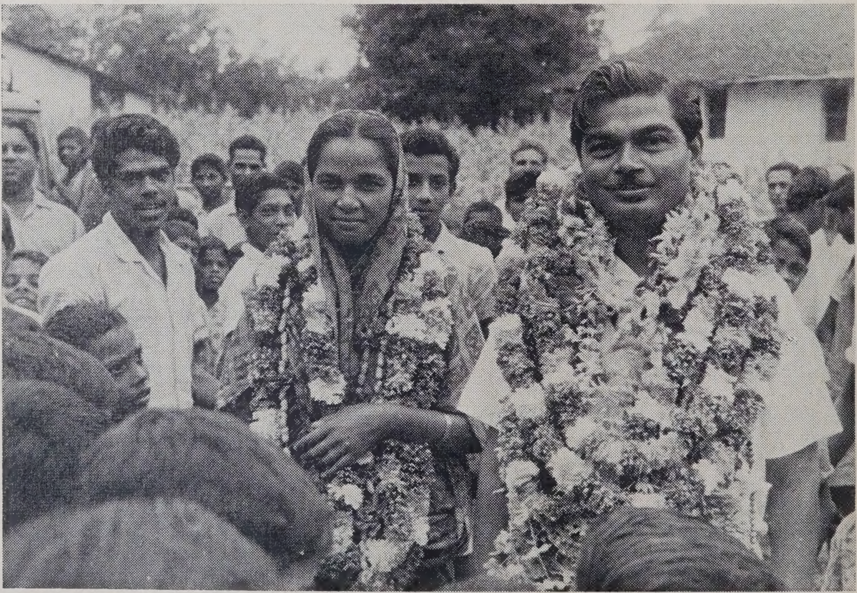
HOSPITAL AND SENIOR CITIZEN VISITATION

Mrs. G. W. Bradley	Apt. 6A, 1934 Portage Ave., Winnipeg 12, Man.
Mrs. W. G. Leatherdale	3477 Vendome Ave., Montreal 260, Quebec.
Mrs. H. Livingston	Apt. 405, 60 North Hills Terrace, Don Mills, Ont.
Mrs. Roy Mercer	933 - 5th Street, New Westminster, B.C.
Miss Lillian Reay	316 Glen Rd., Toronto 5, Ontario.
Miss Lily Schneider	21 Baker Street, London 25, Ontario.
Mrs. Katherine Smith	5936 Stirling St., Vancouver 16, B.C.

PRESBYTERIAN FELLOWSHIP HOUSES

Mr. and Mrs. Austin Beattie	73 Chestnut Street, Winnipeg 10, Man.
Mr. and Mrs. O. Kristensen	456 - 12th Street E., Prince Albert, Sask.

HOMECOMING OF
PADRE SAMUEL TEZLO



by DESMOND HOWARD

Growling and snarling the three dogs bared their teeth as they fought for the bones which were being thrown through the bamboo slats of the windows. Inside the reddish tones of the clay-dung floor and the browns of the happy smiling faces were emphasized by the warm light cast by the three storm lanterns placed equidistant across the floor of the room. Sitting with their backs to the wall, in cross-legged fashion were the relatives and friends of Padre Samuel Tezlo, who had, just a few hours earlier, arrived back in his beloved Bhil country, after a year of further study and travel in the far east. (This was made possible by a grant from The Presbyterian Church in Canada.)

The conversation was unequally shared — all directed, naturally, to the guest of honour. Padre Tezlo was the first Bhil Indian from this area to travel in the Far East. Japan? Oh, Japan! with its speeding trains — always on time, too! Expo? Oh, the Expo! A full week would have been required to cover all the exhibits. In the midst of all that astounded and astonished, the greatest impression was gained from the immediate and real feeling of being at home with his missionary hosts and belonging in the midst of a congregation of KCCJ.

And Taiwan? The disappointment in expressing sorrow at the impossibility of an Indian citizen gaining the necessary visas to visit this predominantly Chinese-controlled island was tempered with the understanding that "God had other plans." These plans had allowed him to visit Korea instead. Samuel's eyes opened wide as he tried to describe the joy that had been his as he sat in the midst of a Presbyterian congregation in Seoul — a congregation numbering 3,000 people. This made a big impression upon those present, who were never able to gather together more than 500, even at the Presbytery convention. Again Padre's eyes opened a trifle wider as he told them that a second service was required for those who could not gain admittance to the first!! Mouths, even those with chicken bones protruding, opened in unbelief. Yet to trump this trick, Padre Samuel had still another card to play — that congregation has a prayer meeting at 5 a.m. each morning! "And," he quietly added, "they meet seven days a week."

So the conversations continued as did the questions and answers, which were sometimes difficult to give in terms which could be readily grasped. How, for example, can he explain 600 mph? Even to say from here to Indore in ten minutes would not be sufficient explanation for all, since Indore, 100 miles away, was very far for some, and to others who had not yet travelled that far, appeared like the end of the world.

Of all the experiences and opportunities of travel and study, undoubtedly the greatest of all is the new sense engendered in "the Communion of Saints" or "the Church of Jesus Christ", for whether it was in rooming with a Methodist from the South Seas Islands in a college in Singapore — or in enjoying the fellowship of the KCCJ — whether praising God in a congregation in Seoul — or participating in a Keswick Convention in Hong Kong — or standing up to lead in the worship of his fellow-Bhil Indians in the Amkhut Church, Padre Samuel Tezlo will now have a wider, fuller comprehension and understanding of what Jesus meant when He said: "God so loved the World . . . .".

BOOK REVIEWS

If you have a friend to whom you wish to send something more than a card, but something less than a gift, why not select one of the small and colourful booklets being carried in the W.M.S. Book Room at fifty-five cents each? You will find in this series something suitable, not only for sick or shut-in folk, but you may choose from thirteen titles in all: "Birthday Treasures", "A Treasury of Thoughts for Mother's Day", "A Treasury of Wedding Thoughts", "Graduation Treasures", and of course, "Christmas Treasures". These little booklets are light and easy to handle, they are beautifully illustrated and their message is truly inspirational.

TIME FOR CHOICE by Harold Bassage, Friendship Press, 1970, $.95
A reading or acting play for seven persons, in which high school students and teachers face the problem of authoritarianism and wrestle with ways of dealing with it. May be used in a youth group, youth/adult group, chancel drama or worship setting but should be followed with a discussion period.

I'LL LET YOU TASTE MY WINE IF I CAN TASTE YOURS, edited by R. P. Firnhaber, No. 7, Perspective Books, Concordia Publishing House, $1.35
A series of personal letters or excerpts from letters of youths who are struggling with finding themselves having broken away from the authority of home. For private reading and for group discussion.

GOOD LORD, WHERE ARE YOU? GREAT GOD, HERE I AM, GOD IS HERE, LET'S CELEBRATE, by Leslie F. Brandt, Concordia Press, 1968-69, $1.95 each.
In each of these unusual books of free verse prayers based on the Psalms, the author has translated the anguish and the joy of the psalmists into the language and situation of modern man.
An excellent resource for use in

preparing services of worship, for responsive readings, for meditations:

VENTURES IN WORSHIP, edited by D. J. Randolph for The Commission on Worship, The United Methodist Church, Abingdon Press, 1970, $1.65
A packet of contemporary worship resources, for all forms of worship, at all kinds of times, for all age groups. It ought to be in every church library and available to all who plan worship. Prepared in a looseleaf format so that it can be a basis for building a worship file.

IN GOD'S UNDERGROUND by Richard Wurmbrand, edited by Charles Foley, Fawcett Publications Inc., Georgetown, Ont., paperback $.85
Formerly published as *Christ in the Communist Prisons,* this is the true personal account of a minister whose abiding faith in God steeled him to survive 14 years of torture and degradation in a Communist prison. Jailed for his beliefs, the beatings, questionings, humiliations, and solitary confinement only served to deepen Richard Wurmbrand's faith in Christ and His principles.

Peter Pauper Series

The Book Room has in stock a series of short books of inspiration and meditation published by The Peter Pauper Press, $1.50 each. Some of these books would make excellent gifts for shut-ins. Some would give assistance in preparing talks or a Service of Worship. Some make interesting and helpful reading. Some would only appeal to a few of our readers. Quite a few have been compiled by Paul Simpson McElroy, a minister in St. Louis, who records inspirational messages on tape to be used by the telephone company there.

Mrs. Mary Peckover read these books and says these are the ones which she likes best:

Wisdom of the Bible — a collection of short passages from the Bible chosen to inspire and teach. This would make a good gift for a shut-in.

Quiet Thoughts — a collection of short meditations on various everyday topics.

Little Book of Prayers and *Prayers and Graces of Thanksgiving* — Both these books contain collections of prayers and praises to God from various sources, many lands and some other faiths. One prayer, for example, was written by a King of Egypt who lived before the days of Moses. This king believed in one supreme God who made the earth and all living creatures and who was the God of all men. Some Christians would not approve of this prayer but who are we to say that God did not inspire it. If you feel that "Christian" prayers are the only proper ones to use, you may not like these books.

Moments of Meditation — by

Paul G. McElroy. This book contains some of the helpful and stimulating messages used in the telephone ministry of Dr. McElroy.

The following books could be labeled — "Good, if you like this type—"!

Time for Reflection — many short quotations of an inspiring nature.

Words of Comfort — a series of meditations on the misfortunes of life and our response to them. It stresses becoming victors rather than victims of circumstance. Some might find this helpful. I found a whole book of this type a bit depressing.

Thoughts for a Good Life — a helpful thought — one for each day of the year.

Proverbs for Daily Living — a wise saying from our forefathers from many lands — one for each day of the year. It was fun to read but I don't know how useful.

On True Happiness — Thoughts on happiness from various authors and sources.

Sayings of Jesus — a collection of passages of scripture taken from the Gospels. It includes the Sermon on the Mount, Kingdom sayings and parables etc. This would be good for shut-ins or those in hospital who want short readings.

The Imitation of Christ — by Thomas A. Kempis — a collection by Thomas A. Kempis of some of the writings of Gerhard Groote. Passages were chosen to call readers of today "to realization of what conforming our lives to Christ means." Contains several short meditations on many facets of life.

* * *

HELP NEEDED TO REHABILITATE NIGERIANS

There is a massive job to be done in rehabilitation in Nigeria. Mr. Emmanuel Urhobo, Director for Relief and Rehabilitation of the Christian Council of Nigeria, who visited in Canada in late September, brought us up to date on the situation.

The Christian Council of Nigeria was responsible for an extensive emergency relief program during the war. The Rev. Earle F. Roberts was relief administrator under the Christian Council from 1968 until his appointment as Assistant Secretary of Overseas Missions this past August.

While the medical and feeding services have continued to be priorities since the war-end, the Christian Council has also undertaken a close survey of the needs of the country and priorities to be included in a rehabilitation program.

It is estimated that out of a total population of 60 million, over 15 million were directly affected by the war in four out of the 12 states. Of these, three million had everything destroyed and have no means of support. There are approximately 60,000 orphans or displaced children, thousands of widows and thousands of disabled persons. Material damage due to the war — buildings destroyed, crops lost, farms rendered useless — amount to about $5½ billion.

Medical Facilities and Feeding Stations

The priority of the Relief and Rehabilitation Program of the Christian Council, said Mr. Urhobo, is first of all to keep the people alive. One million people are being treated at hospitals and sick bays. Without the feeding stations, many would starve. At the same time, the Council is helping farmers to get started farming again and to reorganize community life. "The people are not lazy," he said, "all they need is a little assistance." Biafran currency became valueless at the end of the war and many farmers were unable to help themselves. The federal government provided some temporary relief to a lot of people by giving £20 to each bank deposit holder. The Christian Council has assisted farmers by distributing seeds and farm supplies such as hoes and shovels. Many farms, however, having been deserted for some time, had grown up in bushes, and a great deal of hard work is required to restore them to full production.

Education

The third priority, after medical facilities and the feeding program, is education. A great many schools and hospitals were destroyed during the war and it would be an impossible task to rebuild all of them. The Christian Council has selected the strategic areas where schools and hospitals are most needed and these are being restored and maintained. However, while some are now attempting to hold classes, there are virtually no funds available for repairs, teachers' salaries or textbooks. Teachers are available and textbooks could probably be obtained in Nigeria itself but money is needed to purchase the books and pay the teachers.

Priority projects in the rehabilitation program add up to a $10 million total. This amount is now being examined by church agencies throughout the world. "We are at a critical stage," said Mr. Urhobo, "we hope that after one or two years we will get back to normal."

The Church

Very soon after the close of the war, Mr. Urhobo went into the former Biafra area and contacted leaders of the Church. On April 21st they met together in Enugu and all resolved to work together as one united church in solving their problems. Included in the gathering were bishops, Sir Francis Ibiam, ex-governor of the Eastern Region, and Sir Louis Mbanefo, President of the Christian Council of Nigeria and Chief Justice of the Eastern Region. Many of those in attendance had been active on the Biafran side of the war. A strong Relief and Rehabilitation Committee has been organized in Enugu, of which Dr. Ibiam is Chairman. In December the first Christian Council Conference will be held when Church leaders from all parts of Nigeria will be active participants and the program for the coming years will be drawn up.

"Good missionary work has been done for centuries in Nigeria," said Emmanuel Urhobo. "At this particular time we are in serious need of help. The continuance of this help by the churches will be a furthering of the ministry started centuries ago. We are at a critical stage where stronger bonds of Christian fellowship are needed more than ever before. This is an emergency, and I would like to assure *Glad Tidings* readers that nothing done is wasted. All we receive goes to meeting the real need — spiritual and material. The Church is the only organized body that is able to respond quickly in these circumstances. I feel that the Church's role in meeting human needs will never end and as we face the development in our world today there will be increasing demands on the Church to meet human needs." **—HCY**

N.B. Readers wishing to contribute to the Rehabilitation Program in Nigeria and other relief and service projects should send their donations to Inter-Church Aid, Refugee and World Service, The Presbyterian Church in Canada, 50 Wynford Dr., Don Mills, Ont.

CHINA

- People ask what is happening in China. Reliable reports indicate that little organized church life remains. But equally reliable reports state that there are many Christians who cling to their faith and who have remained loyal to Jesus Christ.

- Hong Kong is the Bible Society's chief production centre for Chinese Scriptures and from the large stocks available some are got into China.

Agnes Ward was selected along with thirteen other airforce personnel to fly to Ghana for five days for the opening of a school at Agbeve, built from funds raised by personnel of Training Command headquarters, Winnipeg. Agnes was a member of the choir of St. Andrew's Church, Trenton, before being posted to Winnipeg. We print here some excerpts from her letter about the journey.

5 days in GHANA

by AGNES WARD

It was a very fast, short, but wonderful trip to Ghana for the opening of the Lamp of Learning School. Maj.-General Carr and fourteen service representatives and yours truly departed from Winnipeg at 0800 on Friday, June 19. We stopped overnight in Barbados and took off again at 0800 on Saturday. Flying time from there to Accra, capital of Ghana, was 13 hours. We booked in at the Continental Hotel, and after a few hours sleep, we were assembled in front of the hotel. The servicemen of the Canadian Training Team stationed in Accra had provided cars, and laden down with lunch, our own water canteens, cameras and rain coats (which we didn't need), we started out. Our destination was Big Ada where we were to leave the cars and board the ferryboat for the remainder of the trip to the village of Agbeve.

As we boarded the ferry, we were surrounded by Africans, hundreds of people going to Agbeve for the opening ceremonies. They sang and danced for us and it was very colourful. Finally, after an hour and a half, the village was in sight, and the scene that greeted us was unbelievable. All the village Chiefs, officials, teachers and children were lined up at the shore and as we were assisted off the boat we passed along the line shaking hands. The children lined the route to the main centre of the village and they sang all the time we were walking towards the area where the official ceremony would take place. The school is a handsome building, six classrooms, fully furnished with desks, blackboards, etc., such a far cry from the mud hut that had been the former "school" of the village. When General Carr stepped forward to unveil the plaque, I was so very proud that I had been involved in the fund drive. All the hard work and effort was worth it when I looked around and saw the looks on the faces of the children who will now be able to have a real chance for a better education. When the plaque was unveiled, Gen. Carr read the words to the children: "This school and well is a gift to the children of Agbeve from the personnel of Training Command Headquarters, Cdn. Armed Forces, Winnipeg, 21st June 1970." The plaque is shaped in the form of an open book (in bronze), symbolizing knowledge. Then the party began.

Gen. Carr was made an honorary Chief in a very impressive ceremony, the children sang "O Canada" beautifully, and the speeches started. Three hours later the last word of thanks was said.

Boto, the little boy I sponsor, is from Agbeve, but he had been in hospital at Nswam. Fortunately for me, it was arranged to have Boto brought home just so I could meet him. We hit it off just fine. He speaks English quite well so there was little language problem. As he has braces on both legs and can only move about on crutches, we stayed put most of the time and just visited. All the time I was sitting with Boto, we were surrounded by people. They just stood and watched us. I did meet the local priest and some of the young teachers, all so keenly interested in Canada.

A very touching event happened just before we left. Boto's mother, grandmother and his sister were brought over to meet me. Boto's mother is a tiny woman and she was dressed all in white. She took my hands and wished me good health and thanked me for my help to her son. Then she presented me with two whisk-like brushes and a turkey — a live turkey. I learned later that this was the highest tribute I could receive — meat is more precious to these people than money and it must have been a real sacrifice for her to part with it. I thanked her for her gift and she seemed quite pleased. Later I gave the turkey to Col. Watts, who is the Commanding Officer of the Cdn. Training Team in Accra, for him and his wife.

We left the village about 3:30 amid tremendous farewells from all the children. Boto "walked" with me down to the boat. He looked so tiny and helpless standing with the nun who would take him back to Nswam. He still has more operations to face before he can return to his home.

After a few hours spent in Ghana one soon realizes that education is the biggest need. Most of the remote villages never even see a school and only those few lucky ones are chosen to attend higher learning schools. With the school in

Agbeve, it will attract not only the local children but children from villages as far away as six and ten miles.

In Accra, one of the sergeants offered us his car and his services as guide. The only word I can find to describe the market area and some of the homes in the area is "grim". The city has open sewage drains and this does little to enhance the scenery. We could easily understand why cholera, polio, malaria and dysentry are so much a part of life there. The mortality rate is staggering. Babies born in the villages have a 50-50 chance of survival. There is no medical help for thousands of villagers, and witch doctors still do a roaring business in the remote areas. The population of Ghana is over 6 million and there are 28,000 villages. The latest figures state there are 18,000 cripples and 8,000 lepers.

Back home after five days and 15,000 miles of travelling, it was the most wonderful experience of my life. Of course, ties with Africa will remain for I shall continue to help Boto in every way I can. He promised me he would work hard at school and as long as he keeps his promise, I shall keep mine.

GIVE YOURSELF A LITTLE TIME — —

Give yourself a little time to let your
soul take wing.
For a moment now and then let go of
everything —
And think of things that lie outside your
day to day affairs —
Beyond the whirling circle of your worries
and your cares.
Give yourself a little time to think, to
dream, to pray.
Don't let work or pleasure fill each
minute of the day.
Make a quiet pause before the shadows
start to fall —
And think about the things that really
matter most of all;
The things that turn our troubled thoughts
away from wordly stress —
And lead the spirit into paths of peace
and happiness.

— from "World Communique"

CGIT
NATIONAL
CHRISTMAS VESPER SERVICES

"Christmas, 1970! Anybody Care?" is the theme of the CGIT Vesper Services to be held in churches across Canada by Canadian Girls in Training during the month of December.

The presentation of each Vesper Service is planned and conducted by the members themselves and has been an annual event throughout Canada every Christmas since 1940. This year the candlelight service will see girls lighting four candles: to combat prejudice and misunderstanding; to help those in need — the mentally or physically ill, the lonely, the poor; to try to build a peaceful world starting in our homes and communities; and to focus on individual needs for love, friendship, and "knowing we are needed in our homes and communities."

CGIT girls in Brandon, Manitoba and Streetsville, Ontario assisted Miss Ferne Graham of Brandon in the preparation this year. The new carol, "Hey! Hey! Anybody Listening?" will be featured.

The offering from the services will be used to carry on the work of the National Canadian Girls in Training Committee. For a membership of more than forty-five thousand teenage girls and forty-five hundred adult leaders, this committee plans and co-ordinates information with the provincial/regional committees. The members are volunteers but finances provide for the full time of two trained youth workers who do some travelling to be in contact with groups across Canada. Also, there are expenses for camp programme which includes financing some inter-provincial exchange camping, the planning and publishing of resources for leaders, including The Torch, a CGIT magazine for girls and leaders, and the CGIT National Christmas Vesper Service.

The movement is interdenominational — sponsored by Baptist, Church of Christ (Disciples), Presbyterian and United Churches.

For further information about Vesper Services in your community, consult your local newspaper's church pages.

Your Prayers are asked

— in thanksgiving for the ministry to persons performed at "Huron Feathers", Sauble Beach, during the past summer; pray for the young people who were reached by this ministry, that their lives may continue to develop in a more meaningful way.

— in thanksgiving for the many opportunities for Christian outreach to children and youth through Vacation Church Schools and camps held during the summer months; pray that the good seed sown may bring forth much fruit to His honour and glory.

— for all Presbyterial officers as they communicate either by letter or in person with local groups that they may be enabled to give encouragement and help to the groups for which they are responsible.

— for all executives of local groups, Presbyterials and Synodicals that as they meet to consider the work of 1970 and prepare year end reports they may be inspired to plan effectively for the new year ahead.

— for the Church of North India. We pray for this Church whose inauguration will take place November 29, 1970. We pray that this group of Christians who have come together to serve the people of India to the glory of God may prove to be an institution worthy of the name of Jesus Christ.

— for the Presbyterian Church in Taiwan. Pray for the Moderator and the officers of this Church. Pray for the Formosa Consultative Committee which meets in November to consider the many opportunities there are for Christian service within this group of the Presbyterian Church in Taiwan.

THE WMS AT WORK

Meeting in Prince Albert

Members and friends of the three W.M.S. Auxiliaries in St. Paul's congregation, Prince Albert, met recently at the home of Mrs. F. J. Sinkiewicz to hear Dr. Dorothy Rabindranath.

Dr. Dorothy and her husband are both Psychiatrists and have been on staff at the Victoria Union Hospital, Prince Albert, since August of 1969. 'Dr. Dorothy' told us of the people and culture in her native India. She said India has a rich culture dating back for thousands of years. She pointed out that a large percentage of the population is rich in material wealth. She told of the difficulties for those who embrace Christianity. About four per cent of the population is Christian. 'Dr. Dorothy's' radiant faith and her willingness to witness for Christ even in the face of opposition and personal danger, was an inspiration to the forty or so women who had gathered to hear her.

Mrs. O. Kristensen, House Mother at the Fellowship House, led in the opening devotions reading from Hebrews 11 and commented briefly on the faith of those early followers of God.

Another highlight of the meeting was the presentation of a Life Membership in the Women's Missionary Society to Mrs. Sarah Hunt by Mrs. Jean Cockburn of the Lucy Baker Auxiliary. Two of Mrs. Hunt's daughters were full time workers with the Presbyterian Church for a time — Orra as a deaconess and Frances, along with her husband, as a missionary in Nigeria. After her family was grown, Mrs. Hunt also served the church full time as supervisor of girls at the Indian Residential School at Birtle, Manitoba, later as matron of the Burning Bush Lodge at Carragana, a home for students attending school in the village. Since coming to Prince Albert, Mrs. Hunt has been an active and faithful member of St. Paul's congregation.

Bequest to WMS

The Kirkwall Sr. Auxiliary of W.M.S. has asked us to insert the following:

"In loving memory of Mrs. Carrie Crawford who made a bequest of $150.00 to the W.M.S. through the Kirkwall Senior Auxiliary of the W.M.S."

60th Anniversary Celebrated

Eighty-nine ladies attended the 60th anniversary celebration of the WMS group at Mansfield, Ontario. Two chartered members, Mrs. Hawkins and Mrs. Cauthers were present.

CGIT Banquet

Knox Presbyterian CGIT "Seekers" at West Lorne, Ontario, report that they held a very successful Mother, Father and Daughter Banquet. A variety of talent was displayed in the programme. The guest speaker, Mrs. Marian Wilson, Guidance teacher at Glencoe District High School, gave an illustrated talk on "Keys" which would help the girls fulfill their purpose. To close the service, everyone gathered in the sanctuary where the girls enacted a playlet "Reminiscences of the Disciples in the Upper Room".

* * *

NEWS

Miss Elsie Taylor Resigns

Miss Elsie Taylor who has been serving on our staff in Nigeria and later serving the relief needs from Sao Tome has resigned from the staff of the Women's Missionary Society. Miss Taylor had spent several months in Canada after her return from Sao Tome early this year. It was her hope that she might continue to serve as a nurse in some part of our English language areas but this hope has not been fulfilled at the present time. She has now accepted a position as Director of Nursing at Kitimat General Hospital in Kitimat, B.C. We are assured by Miss Taylor, however, that it is her desire to continue in missionary service with our Church when an opening may be possible for her.

We first met Miss Taylor in a western training centre. She came to the centre in Edmonton from her home in Victoria, B.C. Miss Taylor expressed the wish then to be of some service. She was invited to apply as a nurse and did so. She spent one year at Ewart College and began her service in Nigeria in 1962.

Before the civil war Miss Taylor served in the eastern part of Nigeria as Director of Nursing. She was in Uburu Hospital at the time the civil strife broke out. Advised to leave the area, she returned to Canada but a few months later agreed to act as a co-ordinator on the island of Sao Tome. Relief supplies were flown into the eastern region from this island by several organizations, including Canairelief, and in her service there Miss Taylor did a number of tasks for the relief workers and for the people within the Biafran state. At the conclusion of the civil war it was necessary for her to leave the island of Sao Tome. Her task there was finished.

Miss Elsie Taylor came to us from England via South Africa. Her training as a nurse was taken in England, and after coming to Canada she also qualified for nursing service in British Columbia. She now is a citizen of Canada. We welcome the hope that she might still be able to serve overseas in some way. Her heart is still in sympathy with the people of Nigeria and it is our hope that perhaps someday she will be able to return to serve there.

Christians Asked To Condemn Rhodesian Government

The World Council of Churches has called on Christians to encourage their governments to condemn the oppressive action of the Smith régime in Rhodesia.

In a prepared statement officers of the World Council said they deplored the increasing erosion of human rights in Rhodesia. "The new Republic and Land Tenure Acts are the cornerstone of what has become an apartheid state", they said and cited the required registration of private organizations, which includes churches and Christian institutions. This threatens the traditional rights of inter-racial worship and religious work.

"Precisely because the régime claims to be Christian, to uphold Christian civilization, it must be condemned for violating basic human rights," the statement added. It further said the Smith régime was "adding to the existing tension" in Southern Africa and is forcing the Africans to "resort to extreme means to assert their human dignity".

The Land Tenure Act was passed by the Rhodesian Parliament last November to enable the white minority government to control the people and economy on lines similar to the apartheid system of South Africa.

41 Service Projects Attract 1,000 Youth

Aiding development projects and helping to alleviate tensions in racially mixed areas were two of the goals of 1970 projects sponsored by Ecumenical Youth Service.

Some 41 voluntary projects in 22 countries involved more than 1,000 young volunteers. One-half dozen projects took teams numbering about 20 volunteers to live and work in racially mixed communities in Great Britain. Young volunteers worked in development schemes in India (irrigation projects), Korea (urban and rural community organization), and the Pacific Islands (building construction). The programme in Africa ranged from construction of schools to village resettlement operations. In Congo-Kinshasa the youth helped on a pilot farm.

Breakthrough Seen In Science-Religion Conflict

Scientists prodded churchmen into fresh thinking on the major ethical problems resulting from modern biological discoveries, at a conference in Geneva in July sponsored by the World Council of Churches.

Led by Prof. Charles Birch, a biologist from the University of Sydney (Australia), they said they were somewhat disappointed when the theologians present could not come up with ready-made answers.

The conference on "the future of man and society in a world of science-based technology" did, however, begin a dialogue between natural and social scientists, technologists and theologians that could signal the end of a long and generally sterile conflict between science and religion.

The demand that the Church should offer at least ethical guidelines has already opened up new ways of working together in the interest of human welfare and will be incorporated in the five-year programme that the World Council is undertaking.

A black American minister, the Rev. James Lawson of Memphis, Tennessee, pleaded for a sense of urgency in theological thinking. Recalling a Canadian scientist's prediction that man might be extinct in 50 years, he said, "we need a theology as radical as Jesus' and John the Baptist's."

The political power that technological progress creates, coupled with the potential power of the biologists in controlling sex and the use of germ warfare, became a much talked about issue at the week-long conference.

Representatives from the developing nations of Africa, Asia and Latin America continually stressed the need for technology to be developed in their countries so they would not be merely the recipients of the benefits of Western technology. Coupled with this was the plea for "a system of technology", not just one showcase factory, and the training of local people to carry on once expatriot "experts" returned home.

As the conference zoomed towards the close one mind prevailed that the churches have a major responsibility to anticipate the implications of discoveries and inventions so that mankind will be prepared before their full impact becomes apparent.

Conference participants got down to detailed consideration of technological and scientific problems in five working groups, which were asked to recommend priorities for World Council study.

* * *

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Mrs. Robert Best	Roger's Memorial, Toronto	East Toronto
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PLEASE KEEP THIS PAGE FOR REFERENCE. This listing will not appear next month.

HOW THE WORD GETS AROUND

STUDY RESOURCES FOR 1970-71

Bible Study on "How the Word Gets Around" is based on Acts 2, prepared cooperatively by the Presbyterian Boards of Stewardship and Budget, Evangelism and Social Action, Christian Education, the Missionary Education Committee of the General Board of Missions and the WMS (WD). 10c

Man, Media and the Message by Merrill R. Abbey, is a basic background book on the "concern" "How the Word Gets Around." $1.75

Image and Impact (How man comes through in the Mass Media) by William F. Fore, is a book which helps the reader set up criteria for evaluating the mass media from a soundly Christian and Biblical perspective. $1.50

Adult Program Guide on "How the Word Gets Around" by William A. Slater includes "questions for discussion" and "things to do" related to the books by Abbey and Fore as well as planning suggestions and ideas for worship. $1.35

Mimeographed outlines prepared by the Adult Committee of the WMS (WD): **Communicate — Do We?; Mass Media! What Do You Mean?; Using Media in Mission; The P.C.C. Resource Centre; On the Wings of Christian Literature;** and **The Bible Society**. 10c each

Youth Resource Packet "How the Word Gets Around" $1.50

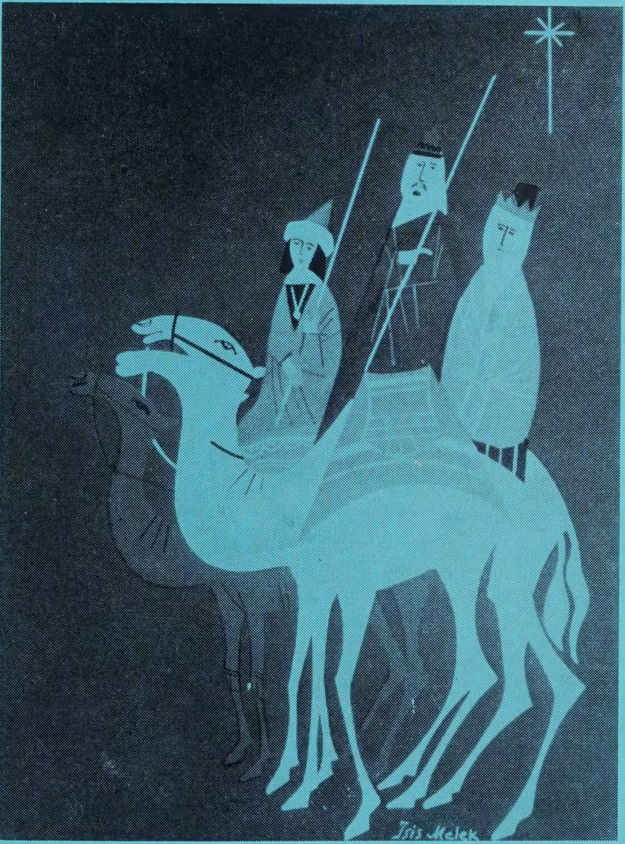
PRIMARY: How Do You Spell TV? by Bruce and Dottie Mosher, and Primary Teacher's Guide Supplement Packet $3.00

JUNIOR: Come In, World by David and Marian Poindexter, Junior Teacher's Guide Supplement. Packet $3.00

Available from W.M.S. Book Room, Women's Missionary Society, W.D., Room 100, 50 Wynford Dr., Don Mills 403, Ont. With orders of $5 or less, please send cheque or money order made payable to Manager, W.M.S. Book Room and add 10c per book to cover postage and parcelling.

DECEMBER 1970

GLAD TIDINGS



"Three Kings" — This painting, starkly outlined in vivid colours, is by Isis Melek of Cairo. It was a winner in the Christmas Art contest sponsored by the Committee on World Literacy and Christian Literature last year.

GLAD TIDINGS

December 1970

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Helen Proudfoot Young,
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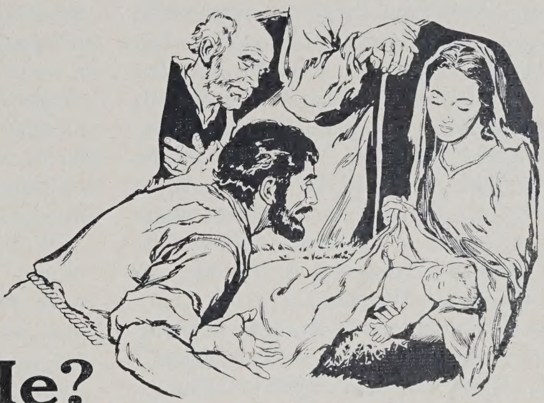
PLEASE NOTE — The address of Miss Lily Schneider (p. 21 Nov. issue) should read 21 Barker St., London 25, Ont.



Who is He?

by EILEEN JORGENSEN

(Reprinted with permission from SCOPE, journal of American Lutheran Church Women.)

Some say the story began in Bethlehem in a stable, on a starlit night when nothing much else was doing — except a bunch of tired travelers and sleepless shepherds and a host of angels. But the story did not begin in Bethlehem any more than it ended at Calvary.

It began for some that night, it is true. There was the innkeeper called out of his warm bed by the news that a baby had been born that night in the outbuilding where he kept his cattle. A bit impatient — after all, it was late and he was tired — he hurried over the familiar path. Maybe he should not have let them stay there, he thought. He could imagine the confusion; the exhausted mother, perhaps the angry father. "Well, they should be grateful," he muttered, angry himself now.

With that he reached the door. Stooping low to enter, he stopped suddenly. It was so quiet! Perhaps? — oh no — not that! Then he heard the sweet voice of the mother, humming softly as she cradled the baby beside her. Silently he crept closer unable to take his eyes from that beautiful, serene face. Then, with an effort, he looked at the man beside her. The strong face was quiet and calm, the eyes alight with love as he watched his little family.

Then the innkeeper looked at the tiny infant. Usually a newborn child was of small interest to him. Another mouth to feed, another link with history, that — and little more. But this baby was different. He looked again and he could not speak. His pulse began to pound and the heavy robe, thrown around his shoulders to protect from the night's chill, fell unheeded to the ground. How long he stood there he did not know. Later when others asked him to tell them about it, he could not describe it. Finally, he whispered, "Who is he?"

The man turned, as if just noticing him, and said, "His name is Jesus."

Well, that was a pretty ordinary name, thought the innkeeper as he returned to his home. Lots of babies were named Jesus or Joshua. But through the sleepless hours of that night and for all the years of his life, the sound of that name would bring back that strange night and its unforgettable sight.

* * *

The streets of Jerusalem were crowded and the new parents walked slowly. As they neared the temple, the crowds increased. Sometimes they were jostled by those hurrying to get the best places or to visit with friends, or with innate curiosity, just to see what was going on. The baby slept quietly in his mother's arms. The man Joseph carried the small cage in which their modest offering, two turtledoves, rested. It was the time of purification, and for many hundreds of years new parents had brought an offering to the Lord. Joseph pondered this as he walked toward the temple. If they had been wealthy, he thought, they would be bringing one turtledove and a lamb a year old. But the law provided them with an offering within their means; two turtledoves, one for a burnt offering and another for a sin offering. How good God was and how gracious the Law!

Within the temple gates the crowd eddied and swirled. There were the old, and the young, the men and the women, the rich and the poor. All here. Some of them were here often. They rarely left the Temple. It seemed as though they wanted to die here. The Temple regulars knew them and moved aside to let them pass, their eyes dimmed and their steps slowed by advancing years. One such was a man named Simeon. Poor old Simeon, they thought, as they passed him by. Poor old Simeon. He tells everyone who will listen that he will see the Messiah! But he was a good man and harmless, and nobody paid much attention to him.

But this day was different. A young couple had stopped near old Simeon. They had a baby with them and an offering. Simeon was reaching for the baby. The crowd stood silent, pushing a little in order to see what was going on. The old man had on his face an expression of purest delight as he cradled the tiny warm baby in his old arms.

"Who is he?" murmured the crowd. "Simeon we know, but who is the baby?"

Just then the old man opened his mouth, and the crowd was silent again. He was singing, or chanting, in an old cracked voice, "Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles. And for glory to thy people Israel."

* * *

The place was Bethany, beyond the Jordan. The river bed there is rocky and the water cold. Nevertheless a crowd was gathered to watch John the Baptizer. He was a big rugged man. He stood out in any crowd, not only because of his peculiarities of dress, but because of his outspoken speech. Even now he was urging men to repent of their sins and to prepare the way for the coming of the Lord. He was a curious man and aroused so much curiosity in others that the Jews had sent priests and Levites from Jerusalem to ask about him. But they did not — or would not — understand his answers. So they stood around, watching, while he preached and baptized. But one day — one very special day — they stood with John when a stranger approached. They all looked at him, their idle curiosity sparked by a magnetism that could not be explained by appearance alone.

"Who is he?" they wondered.

It was John who answered them. "Behold," he said, "Behold the Lamb of God, who takes away the sin of the world! This is He . . ." The crowd hardly listened to the rest. "The Lamb of God" — this then, must be the Messiah!

Two of the disciples who heard John refer to his cousin Jesus as the "Lamb of God" were the first followers. One of them was Andrew and he hurried to find his brother Simon.

"We have found the Messiah," said Andrew. "Who is he?" asked Simon. And Andrew brought him to Jesus. It was in Galilee that Jesus found Philip and Philip found Nathanael. When Philip told his friend, "We have found him of whom Moses and the prophets wrote," he asked the familiar question.

"Who is He?"

"Jesus of Nazareth, the son of Joseph," replied Philip.

"Can anything good come out of Nazareth?" asked Nathanael, with thinly veiled sarcasm.

But a little later, after he had seen the Messiah, he exclaimed, "I know who you are. You are the Son Of God! You are the King of Israel."

* * *

And as it went. Sometimes a quiet wonder filled the voice that said, "Who Is He?" Sometimes the tone was of angry outrage or selfish jealousy because the crowds were following him instead of the proper religious or political leaders. After all, whom did he think he was? The trickle of voices grew in volume until it became a mighty roar. Who is he? Who is he? WHO IS HE? Along the dusty roads, in the city streets, on the quiet hillsides, among the busy fishing boats — everywhere one went people were asking the same question, who is he? The sick were healed and asked, "Who did it, Who is he?" The aching hearts were lifted just to look and listen. The sinners saw their deepest sin and murmured, "Who is he?"

Then one day on a hillside outside the city of Jerusalem, an angry, sullen crowd that thought they had all the answers to who he was, watched as he was nailed to a cross and killed before their eyes. The traveler from another country, passing by on his way to the city, might have asked the question "Who is he? That one in the middle. Whom are they crucifying? What does it say on that sign?"

"Jesus, King of the Jews," was the reply.

Jesus . . . thou shalt call his name Jesus . . . for he shall save his people from their sins . . . Jesus.

And still we ask, "Who is He?" We search the Scriptures for the answer and even now are amazed at what we find there.

We find that he was God, John says, "In the beginning was the Word and the Word was with God, and the word was God." In calling him Logos, John was giving him the highest praise as the intelligence or reason or will that is called God. He was declaring that this Word was in the beginning — always there, with no beginning or ending in time. And that he was the creator. Small wonder that the winds and the seas obeyed him when he, after all, was the creator.

He was Life, and he was Light. That beautiful life and that wonderful light shone in the darkness of the world nearly 2000 years ago. And it still shines today.

He was the image of God, the picture of God. Men, having seen him, had seen all that man in the flesh could bear to see of the invisible God. "In him all the fullness of God was pleased to dwell." And he was the sustainer of the world as well as its creator. "For in him all things were created in heaven and on earth, visible and invisible . . . all things were created through him and for him."

But the really important answer to this question is the one which can be given in our hearts alone.

Editorials

A JOYFUL CHRISTMAS

"I bring you good news of great joy . . . to you is born this day in the city of David a Saviour, who is Christ the Lord."

Because Christ has come, Christmas brings joy to those who believe in Him. In spite of the problems in Vietnam, in India, in Rhodesia, in the Middle East, and in our own land of Canada, the joy of Christmas cannot be kept out.

Christ means hope. May Peace and Good Will reign in the hearts of Christians around the world this Christmas season.

"P" FOR PRAYER

It is staggering and very disturbing to read and hear these days of man's tremendous responsibilities for the future of mankind. We are led to believe that science and technology know most of the answers if only man would do certain things.

At a conference celebrating the 25th anniversary of the United Nations, one speaker said, "I believe that the UN in the next few years must concentrate on the four Ps — Peacekeeping, Poverty, Population and Pollution." He meant of course that somehow the UN should try to get mankind to follow the advice of the scientists and technologists in these four areas. "The most important P is missing," said my husband afterwards, "it stands for 'Prayer'." How many of us, in fretting about the problems of the present day, forget that most important "P"?

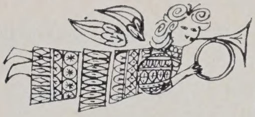
Certainly we need "Prayer" today. The individual Christian may feel powerless to do much about the other four Ps, but he has with him always the power of prayer.

Without prayer, we become frustrated by such overwhelming issues as peacekeeping, poverty, population and pollution. We can't see what we can do about it, so we tend to condemn what others are or aren't doing. This leads to distrust of those we think should be doing something — we become anti-this and anti-that.

The negative thinker accomplishes nothing. Instead, let us be positive. Let us become pro-prayer. True, we can't pray about it and do nothing else. Prayer does not relieve us of responsibility. But man alone is weak. Without God, he can accomplish little. With God, all things are possible. Therein lies our hope for the future. When our actions and words are carried out in the attitude of prayer and dedication to His will for mankind, surely then we can tackle these problems in a positive way. LET US PRAY.

MISSIONARY STORIES

Missionary stories are different than they were 20 years ago or even 10 years ago. This is still a shock to some people, but it is a fact that many of the tasks performed by the missionary in the past are now accomplished very competently by the Indian in India, the Guyanese in Guyana, and so on. We don't read many conversion stories told by "our" missionaries these days. We read instead stories like that of Clare McGill's in the November issue of Glad Tidings in which he tells of translating the New Testament for the Tayal people in Taiwan. The Tayals had no written language when the McGills went to Taiwan in 1955. Sixteen books of the Bible have now been translated and printed in the Tayal language. What a tremendous missionary story this is! —HCY



CHRISTMAS WORSHIP SERVICE

by JOANNE WALTER

CALL TO WORSHIP: Tell out, my soul, the greatness of the Lord, rejoice, rejoice my spirit, in God my saviour, so tenderly has he looked upon his servant, humble as she is.

PRAYER: O God, we have seen your star in the East, we have followed it to Bethlehem and we believe. Your gift to the world fills us with thanksgiving and awe.

Let not our faith linger with the Babe in the manger, but let it grow even as Jesus grew.

As He walked this earth he brought hope and joy, healing and strength. His love was offered to all. Help us to see this as our commission; to follow in the steps of Jesus, to take your word to all people.

Let Your Spirit make us His disciples; in Jesus name. Amen.

HYMN — 735 Who is He in Yonder Stall?

SCRIPTURE: Luke 2: 8-20 N.E.B.

READER I: Today a mother wept. Her son has broken her heart till life doesn't seem worth living. Who can share her thoughts as she goes to visit him in prison, hears the keys turn in clanging doors, faces the guards with their rifles, talks to her boy, but can't touch him? Who can give her courage to live another day?

Rise up shepherd and follow.

READER II: Today a husband died. He was a good man, he stood above most others. He died too soon, before his time, and leaves a void that no one else can fill. Who shares the widow's grief, the children's pain? The numbness of the moment will turn to loneliness as days and years go by and life is faced alone. Who shares that loneliness?

Rise up shepherd and follow.

READER III: Today a woman asked forgiveness. Her crime will not be heard in court. It was a crime of unkindness caused by too quick a tongue. It

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Christmas greetings from the Glad Tidings staff to all our readers.

hurt all those involved, and now she kneels and asks to be forgiven. But who can teach us to be forgiving and in turn receive forgiveness?
Rise up shepherd and follow.

READER IV: Today a friend smiled. Life is good and joy like sorrow, needs to be shared. Friendship is warmth and understanding and giving. Who was the friend that gave his life?
Rise up shepherd and follow.

READER V: Today someone loved. Love is beauty. It heals and restores and makes us whole. It is our reason for living. If there is hope for peace within us, within our world, it is in love. But who can show us a better love, who has loved us with a perfect love?
Rise up shepherd and follow.

SPECIAL MUSIC: Rise Up Shepherd and Follow.*
(Record available on "Firestone presents your Christmas Favorites". Vol. 7)

THE WORDS OF JESUS FROM THE 12TH CHAPTER OF LUKE. N. E. B.

Are not sparrows five for two pence? And yet not one of them overlooked by God. More than that, even the hairs of your head have all been counted. Have no fear; you are worth more than any number of sparrows.

Beware! Be on your guard against greed of every kind, for even when a man has more than enough, his wealth does not give him life.

Therefore, he said to his disciples, "I bid you put away anxious thoughts about food to keep you alive and clothes to cover your body. Life is more than food, the body more than clothes. Think of the ravens: they neither sow nor reap; they have no storehouse or barn; yet God feeds them. You are worth far more than the birds! Is there a man among you who by anxious thought can add a foot to his height? If then you cannot do even a very little thing why are you anxious about the rest?

No, set your mind upon his kingdom and all the rest will come to you as well.

Jesus knows us. He knows our concern for ourselves, our anxieties about our own welfare. There is nothing we cannot share with Him. He knows our fears. The fear of being hurt, the fear of not enough money, the fear that we can't measure up, the fear of being alone, the fear of growing old and dying. He assures us of our own worth and shows us God cares for us. To know Him is to calm the anxious feelings that keep us from being ourselves. To know Him is to see beyond ourselves.

Jesus knows us. He knows our darkest thoughts, our unkindest deeds. We may disappoint Him but we do not surprise Him. He has the power to forgive our sins, the compassion to take away the burden of guilt that weighs us down. To know Him is to be forgiven. To know Him is to be forgiving.

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*See "Christmas in Song" compiled and arranged by Theo Preuss (Rubank Incorp., Chicago); or "Christmas, Its Carols, Customs and Legends" compiled and arranged by Ruth Heller (Gordon V. Thompson Ltd., Toronto).

Jesus knows us. He knows our loneliness, our lostness, our need to be loved. In giving His life for us He offers us love. To know Him is to be loved. To know Him is to be loving.

Look around. Is there someone who needs this assurance of self worth, the forgiveness of sins, the knowledge that he is loved? Is there anyone who does not need it?

This is the message of Christmas. The Babe that was born in Bethlehem has the power to make you a new person. He has the power to forgive your sins. He can recreate you.

We celebrate His birth, we sing songs of praise, we exchange gifts with our loved ones. But the supreme gift we have to offer cannot be lost in the trappings of our celebration.

Go tell it — get the word around — Jesus Christ is born! It is the message of every Christian, it is to be spoken, it is to be lived, it is to be given with our lives.

HYMN: Go Tell It On The Mountain.*

BENEDICTION: Glory to God in highest heaven, and on earth His peace for men on whom his favour rests. Amen.

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*Also in "Christmas in Song" and "Christmas, Its Carols, Customs and Legends" (see footnote, p. 9).

HOW THE WORD GETS AROUND

Communicating the Gospel

Synodical Givings to October 31st, 1970	**$211,024.93**
Expenditures to October 31st, 1970	**$388,979.46**

TREASURERS

Auxiliary

Presbyterial

Synodical

We will soon reach the end of the year.

Are you ready to send in your final remittance?

Your co-operation will be appreciated.

A CHRISTMAS STORY FROM NEW MEXICO

Getting Even

Adapted from a story in World Family, December 1965, published by The United Presbyterian U.S.A. — used by permission.

Silviano shuffled across the game room of the town Community Centre. He leaned against the wall to watch the boys and girls, who were getting ready for the dress rehearsal of the Christmas pageant. Everyone was too busy even to say, "Hi."

He looked hopefully at Miss Walmsley, the pageant director, but she was too busy at first to see him, because she was helping the boys try on the costumes they would wear tomorrow night. She looked at him at last and smiled before she went to the choir children to see how their blue capes fit. Silviano looked on longingly. Maybe today Miss Walmsley would say to him, "You can come back into the pageant if you want."

But in his heart Silviano knew she could not give back his part. He turned his back on the room, and looked out the window.

It was a rule that anyone who started a fight could not be in the pageant. He had known the rule the afternoon he tormented Ricardo, when the Wise Men were practising. Ricardo was acting so important that day. He had made believe he carried a gold gift, when all the time his hands were empty. Somehow Silviano couldn't stop teasing Ricardo. It ended in a fight that was Silviano's fault, Miss Walmsley said.

He stared gloomily out the window. "What does it matter?" he had said to himself when Miss Walmsley said that he was not to be a shepherd anymore. "She needs me because I can really act. She will forget I broke the no-fighting rule."

But she had not forgotten. Silviano shrugged his shoulders and turned back to watch the rehearsal.

Several of the bigger boys were arranging their choir chairs at one side of the auditorium. Miss Walmsley called to him, "Too busy to help, Silviano?"

Silviano rushed over to help place the thirty chairs. When they were in even and regular rows, Miss Walmsley put her hand across his shoulder a second. "I'm sorry, Silviano," she said, and her brown eyes looked sorry, "but . . ."

"Sure, I know," Silviano said hurriedly, "The rule."

Miss Walmsley nodded. The other children had obeyed. She couldn't change the rule at the last minute.

Silviano followed her across the room and leaned against the wall to watch again. At least she had not sent him away.

Some children still did not have on their costumes. He looked especially for Ricardo. With Ricardo, he could have some fun. As long as he was out of the pageant, he could tease Ricardo all he wanted. They always kept things lively. Ricardo seemed to be missing.

Just then the door to the game room banged shut. It was Ricardo late again, but he was always late.

Miss Walmsley lined up the choir for the processional. She looked at the girls and boys — the shepherds, the three kings, the angel, Joseph, and Mary — all dressed in strange costumes.

"Remember," she said, "this is our last rehearsal. Tomorrow night we shall tell the story of Christmas, the night God gave his great gift of love, Jesus, to everyone in the world." She paused. "Ready?"

The choir began its processional. The boys and girls played their roles seriously as the narrator read the Christmas story.

Silviano watched them with longing in his heart. Somehow, in those costumes they didn't seem like the boys and girls he knew. They were Mary and Joseph and all the Christmas people right in North America. The choir began to sing "We Three Kings of Orient Are," and Ricardo stepped in place.

He was late almost every time, Silviano thought, but Miss Walmsley never so much as scolded him. He looked at the kings as they approached, and he snickered. As they passed him, he whispered, "Skirts? You're wearing skirts?" He'd make Ricardo giggle.

Ricardo quickly put his hand over his mouth to stifle his giggle, and then his dark eyes glared angrily at Silviano. What are you trying to do? they seemed to say. Spoil the pageant? Then the three kings continued their march to give their gifts of love to the baby in the manger. Ricardo carried his box of gold carefully.

Silviano stayed to help arrange the background scene for the pageant tableaux. "Look." He pointed as the boys worked. "Chicken fence wire. The holes filled with green branches. Who will ever think they're trees?"

"Why don't you go home if you think everything's so funny?" Ricardo said. "You don't help the rehearsal. Why do you come?"

He answered his own question. "You come because you know Miss Walmsley's got candy and nuts and things in her closet. That's all you

care for — what you get." Ricardo thumped Silviano on the chest. "You don't even care enough to stop fooling when Miss Walmsley tells you."

Silviano shoved Ricardo's hand away. "I don't want only to get. I bring canned fruit for the baskets for the poor. I go with the carolers to sing to those who cannot come here. I . . ."

But Ricardo turned away from him and walked across the room to see if there was something else he could do to help make the community house ready for Christmas. Everything was half-done; the Christmas baskets half-packed, and the pine decorations half-up.

Silviano hurried outside, his eyes blinded with tears. He'd show Ricardo. He'd get even with him all right. He shivered a little, and a few feathery snowflakes fell on his jacket. It would be cold tonight. He looked up at the snow on the high hills that encircled the city. Fine for Santa Claus when he came.

Ricardo's words stung him again. Santa Claus meant getting gifts. He knew that, but he knew more than that about Christmas. It was Jesus' birthday, and it meant giving to others. Ricardo thought he was dumb and did not know, but he listened to Miss Walmsley, too, even if he did forget about fighting sometimes.

He hurried to his adobe house where his mother was making tamales and meat pies for Christmas Eve. The festival lights were almost ready, too. "Here, Silviano," she said as he came in, "two more bags to fill with sand for the candles. Then climb to the roof, and set our candles at the edge of the roof."

Silviano made two more lights and carried all of them up to the top of the flat-roofed house. He lined the edge of the roof with them and lighted the candles carefully, just as his father and grandfather did when they were boys. Then he looked up and down the street. Many other rooftops also glowed with soft lights. The Christ Child would surely not pass by this street.

The next night Silviano was at the community house early. He wanted to sit in the very front row. Maybe he could make Ricardo giggle. "I'll get even with him," he said to himself, "for saying I did not know about Christmas." What he did, the other boys in the front row would do, too. He had them save his seat so that he could go behind the curtain and tease Ricardo while he got into his costume. But Ricardo was not there. He was late as always.

Silviano peeked out between the curtains. The auditorium was filling up fast. No mother or father, brother or sister, aunt or uncle could stay away. Had not the children talked about the pageant for a month? Even the cousins were there. Silviano looked for Ricardo's grandfather. He would surely come. Ricardo had no family but him. Silviano couldn't find him, either.

When it was almost time for the

pageant to begin, Miss Walmsley said, "Ricardo is late again, but we cannot wait for him. Someone must take his place. Someone his size." She looked at Silviano.

He almost said he would do it, but then he remembered Ricardo had not been the one to start the fight. "Wait," he said. "I will run to see what is wrong. Ricardo lives close."

"Be quick," Miss Walmsley hurried him on his way.

Silviano was breathless. Without knocking, he pushed open the door of Ricardo's home. "Why are you here?" he shouted at Ricardo, who sat beside his grandfather's bed.

"Grandfather is very sick."

Silviano pulled Ricardo from his chair and pushed him towards the door. "Run," he said. "Everybody is waiting for you. I will stay here."

"Hurry," the grandfather said. Ricardo ran swiftly out the door.

Silviano sat beside the grandfather's bed and told him the story of the pageant. "Your Ricardo will be a king," he said, "a Wise Man from a far country who takes a gift to the baby Jesus, God's Son." The sound of the children singing came faintly through the door and window; closed against the cold.

At last the old man fell asleep. Silviano sat quietly beside him. Through the window he could see the community centre's roof bright with festival lights. The Christ Child had not passed it by. And he, Silviano, was even with Ricardo — even in the Christmas way. ★

BOOK REVIEW

THE MASTER'S MEN by William Barclay, G. R. Welch, $1.75.

This book paints a vivid word picture of each of the disciples. The author gives a description of the life and background of each disciple as is found in the Bible. He then goes on to discuss each man's personality and the lessons which we can learn from him. Finally each chapter ends with telling us what tradition and legend claim happened to each disciple after his band of men left Jerusalem and went out to serve their Lord in different parts of the world. "The Master's Men" is a most interesting book to read and would make an excellent Christmas gift. It is a paperback so would be good to give to a shut-in or an elderly person.

★ ★ ★

Biennial Conference for Evening Groups

April 30 - May 2, 1971

St. Andrew's Church,
Wingham, Ontario

Theme: A whole New Me
Eyes to see,
Ears to hear,
An understanding heart.
(Matthew 13:13-16)

Theme speaker: Mrs. M. DiGangi

★ ★ ★

WORLD DAY OF PRAYER

March 5, 1971

Theme: 'New People for a New Age'

Services for Adults, Youth and children.
Adult services available in English, French, Bi-lingual, Japanese, Chinese and Braille.

The Women's Inter-church Council of Canada sponsors this day of prayer in Canada. If your group or community plans to be a part of the circle of prayer around the world on March 5th we suggest that you . . .

THINK ABOUT MUSIC!
Modern music is a part of the life outside the church! Why not bring some of that modern music inside? Many traditional hymns can be set to modern tunes. Why not accompany the music with a guitar?

THINK ABOUT PRAYER!
Age is no barrier to prayer. Anyone can choose or compose the prayers. Try to arrange a segment of the service as a period of conversational prayer. The World Day of Prayer is ecumenical! Make the service relevant.

Offerings from the services support ecumenical projects in literature, education and relief around the world. In 1970 these included work in the walled city in Hong Kong (40,000 people living in one fifth of a square mile; many of the dwellings are sub-level), relief work among the youth of Peru, assistance to Summer of Service volunteers in Canada. These are three of about one hundred and fifty projects which some of you helped to assist.

Services, guides, suggestions for resources and posters are all available free of charge. A planning information Booklet is available for 25 cents per copy, post free.

Place your order for service material with the Women's Inter-church Council of Canada, 40 St. Clair Avenue East, Toronto 7, Ontario.

SPECIAL NOTE: the above logo is the official symbol of the WICC. 'The hand which cherishes the flame of the spirit is one with the hand which releases it.'

MOBILE CLINIC

serves mountain villages

by DIANE PETRIE

Interpreter Mr. Tsu with Miss Hsiau and Miss Kao.

The mobile clinic for which we have dreamed and prayed for so long has become a reality. A grant from Inter-Church Aid of the World Council of Churches made the purchase of a van possible and provided operating funds on a declining scale for five years. The mobile clinic operates under the direction of MacKay Memorial Hospital in Taipei.

It was decided that the initial project will serve the seventeen villages of the Tyal tribe in I-Lan County on the northeast coast of Taiwan. Health standards in this area are very low and available health services are insufficient to meet the great need. The clinic's aim is to provide a comprehensive community health service and thus raise the health status of the community. In order to do this the van is equipped with X-Ray and laboratory equipment making possible accurate diagnosing and follow-up.

Six villages were selected for special study so that the service can be evaluated. They have found that at least 20% of the population have tuberculosis and 95% have parasitic infections. Many people have several kinds of intestinal parasites simultaneously! In the past, attempts to provide health services have been sporadic with the emphasis on providing treatment for illnesses. Now the greater emphasis is placed on health education for many of the problems can be prevented or controlled with changes in health habits.

The permanent staff includes two nurses, an interpreter-helper and a driver-X-Ray-lab technician. Resident doctors of MacKay Memorial Hospital supply the medical services on a rotating basis. The project is under the capable direction of Miss Anita Hsiau, a nursing graduate of National Taiwan University.

In each village, clinics are held, homes are visited and meetings are held. I have enjoyed travelling with the clinic and observing their program. I will plan my activities to co-ordinate with theirs and to complement them.

On a recent trip we visited villages in the higher mountains. Because of their isolation there is no doctor and the health station worker is often absent. We visited in several homes, and in one home there was a sixteen year old girl who has been paralysed for the past several months. Hospitalization has not disclosed the cause. As a result she has developed many of the complications of the bed-ridden, and the family appear overwhelmed with the burden of giving her care. Miss Hsiau and Miss Kao attempted to teach and demonstrate some nursing care to give the family some guidance in her care.

In other homes there were a variety of problems but tuberculosis predominated. A mother of several children was feeding her latest, recent arrival. She was told that her husband's X-ray had revealed T.B. and that treatment would have to be started immediately. The mother

Miss Hsiau and Miss Kao as they make their rounds to visit homes.

stated that she too has coughed up blood but has not had an X-ray! The infant in her arms would be particularly susceptible to this disease. Tuberculosis is an enormous problem because of the lack of treatment centres, drugs and the need for rest. Few people get sufficient rest to really conquer this disease. It is an economic necessity to work if at all able.

In the evening Miss Hsiau gave a talk on the control of parasites. Parasites sap the strength and energy of the people making them susceptible to other illnesses. Medication is available but is ineffective without improved environmental sanitation. We plan to build sanitary facilities but hope to make them lasting structures. Therefore the expense is high but the present toll in health is even higher.

One aspect of the health education program is a refresher course for mid-wives conducted at the hospital. Along with this a course in first-aid is also given for villagers. In this way they will have a better idea of how to help themselves and others. For example those with tuberculosis have been taught how to give each other streptomycin injections. They meet in a home every evening except Sunday for this procedure.

The mobile clinic personnel have wholeheartedly accepted the challenge of serving these mountain villages by attempting to lift health standards. They minister in the name of Christ who makes men whole.

★ ★ ★

Day's menu being analysed for nutritional value and cost.

Miss Hsiau giving health talk in a mountain church.

OFFICERS' CORNER

"Behold! I bring good tidings!"

GLAD TIDINGS SECRETARIES — D-70 17-19 GT CP. Code? Of course it is — and its meaning comes clear in the "Glad Tidings" office where 1971 subscriptions are pouring in . . . Some you've sent in — some went on their own. You've kept the magazine before your Group — not just at one meeting, but at *every* meeting all year. Are your members AWARE of the possibilities for personal reflection; for group discussion (with light as well as heat); for information about both our Society and the world Church, that that little 40-page magazine offers? They are? Then how about going after the rest of your congregation, so that the subscription list will mount and Mount!

"And opening their treasures, they presented . . . gifts."

1971 GROUP EXECUTIVE OFFICERS — about to be installed this month. Gold and frankincense and myrrh — the offerings of the Magi. New ideas, talents, enthusiasm, dedication — your offerings. Are there more yet? Think it over!

"And there were in the same country . . ."

C.O.C., EXPLORER, C.G.I.T., CHURCH SCHOOL LEADERS — Lost shepherds hustled on stage — angels losing their halos! All the world loves a Christmas entertainment, whatever form it takes. Too late to do so for your Church School Christmas "happening" this year perhaps, but do investigate for Christmas 1971, "Let's Make It Christmas", a pageant suitable for involving the whole Church School. By Dr. W. D. Guy, it is available from the W.M.S. Book Room — 25c per copy; 15c a copy for 5 or more.

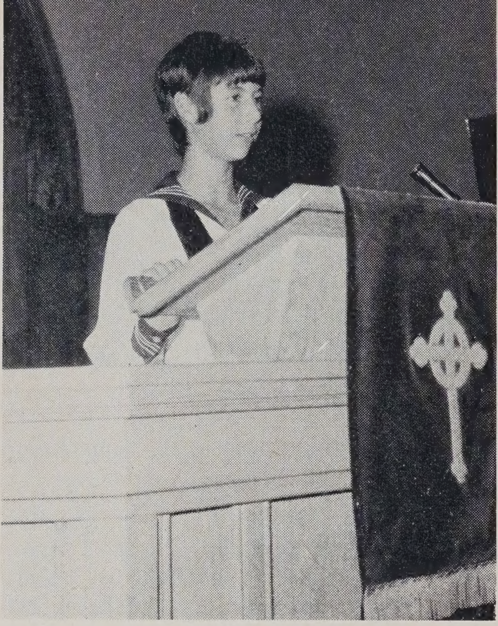
"And the glory of the Lord . . ."

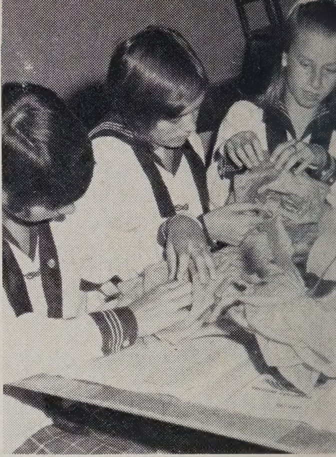
TO EVERYONE — A blessed Christmas!

And let's each send one of our workers at home or overseas a Christmas greeting, as once more comes: "Christ is born! Exalt Him!"

★ ★ ★

HELP GET THE WORD AROUND —
Get one new Subscriber for the Glad Tidings.





l. to r., Pat Godwin, Judy Lo
Lynn Kelly and Mary Mason
Toronto.

← Pat Godwin

The Canadian Girl in Training

One of the greatest problems of our complex society is that of alienation. People feel lost, they do not know where they belong. Old standards are questioned, sometimes torn down and not replaced. Caught in the midst of this confusion are our young people, the teenagers at a difficult and vulnerable time in their lives. We hear a great deal about those teenagers who seek to belong through drugs and other anti-social behaviour, but we hear comparatively little about those who find a positive answer to these problems. Many girls from Newfoundland to British Columbia, from the Northwest Territories to Bermuda,* find answers in their local groups of the Canadian Girls In Training, an interdenominational group for girls 12-17 years of age. In CGIT groups girls find others who face the same problems. They find girls who are eager for fun as well as eager to share good things of life with each other and their community. The CGIT purpose expresses this diversity and the sense of idealism that youth possesses.

As a Canadian Girl in Training
Under the leadership of Jesus,
It is my purpose to
Cherish Health, Seek Truth,
Know God, Serve Others,
And thus, with his help, become
The girl God would have me be.

SUPPORT THE CGIT CHRISTMAS

ne Hiscott, Ann Kingston,
ft work in their group in

DALE WAGNER

⟶
Pat Farkas (top) of St. Andrew's Presbyterian Church, Humber Heights, shares room with Susan Mennie, Knob Hill United at a CGIT camp.

The philosophy of CGIT is especially appropriate to our times, for it focuses on the small group and its leader, practicing the belief that individuals working within a group can develop as individuals becoming the people God would have them be. Within the group, the individual girl assumes responsibilities while sharing in the group's various activities. She develops a sense of belonging and an awareness of her place in society — concepts which will influence her way of life outside the CGIT group.

In the small group with their leader as a resource person, the girls work together, discuss common problems, and work for a common goal expressed in the CGIT purpose. They select activities and projects which will fulfil their purpose and their own needs and interests. Thus, it is through group activities that the girls seek truth, cherish health, know God and serve others. They may seek to cherish health in planning for a program on the problems of drugs and smoking. They may cherish the health of others as the group shares in a "meals on wheels" project, or visits patients in nursing homes.

Through her relationship within the group and its activities, the Canadian Girl In Training will "seek

SERVICE IN YOUR COMMUNITY.

truth" about herself, her friends and the issues they face. In the mission study she will seek a better understanding of the world and the church's activity in the world. The mission study, provided by the individual denominations, encourages the group members to consider the situations which the church encounters. The study may provide specific information about a vital activity such as the Congo mission to the Angolan refugees or it may be more diversified, suggesting several topics and activities while providing resource material for a study of the church's effort at "reconciliation in a broken world". During this study and discussion the groups become closer to the church at large. In the Baptist and Presbyterian churches the CGIT and Women's Missionary Society express their joint concern in an affiliation service. Similarly in the United Church, the CGIT joins other youth groups in a "dedication to mission" ceremony.

The search for truth continues in the group Bible study through which the girls seek to "know God". Through pertinent questions and discussions and through meaningful worship the girls and their leaders work together for a clearer understanding of their faith and of its relevance to their lives.

In their fulfilling of the next aspect of the purpose, "to serve others", the Canadian Girls In Training demonstrates the ingenuity and enthusiasm of youth. CGIT groups have been helpful within their own congregations in participating in worship services, assisting with young children, visiting shut-ins, assisting at teas and suppers and even in such mundane, but necessary, activities as cleaning the church hall. Within the community CGIT girls act as volunteers in hospitals, provide parties and clothing to needy children, walk "miles for millions". Their service to others may extend to another part of the world where an orphan has been adopted.

Perhaps the best-known activity of the Canadian Girls In Training is the Christmas Vesper Service, a traditional occasion in many congregations. The vesper service, provided by the National CGIT Committee, is usually written in consultation with CGIT members. The 1970 service, "Christmas Now, Anybody Care?", was written by Miss Ferne Graham of Brandon, Manitoba, with assistance from CGIT girls of Brandon and of Streetsville, Ontario. The service's words and music present the Christmas message in terms which are particularly meaningful to the young.

A popular CGIT experience is camping. Many girls are able to attend summer camp where they meet CGIT members and girls from other communities. In week-end camps girls and their leaders set up housekeeping at tent sites in national parks or at friends' cottages. The development of a sense of belonging is one of the most appealing characteristics of camp life. Living together for an extended period of time, the campers discover that the group experience is even more meaningful when intensified. The CGIT purpose is expressed in familiar, yet different, ways. Cherishing health is a different process without hot and cold running water. Serving others and co-operation become essential when living in such circumstances. Bible study and other discussions reveal deeper truths and significance when the time limit is removed. The search for truth and understanding is facilitated by the better opportunity to establish friendships and to delve into pertinent topics. The camp experience can be one of the highlights in a CGIT member's life.

CGIT offers teen-age girls an opportunity to make their lives significant in their own church and community as well as in the society of man.

Your Prayers are asked

— for all group leaders and members of groups at this Christmas Season, that, as programmes are planned and adults, teenagers, and children meet, the meaning of Christmas may have more significance than ever before.

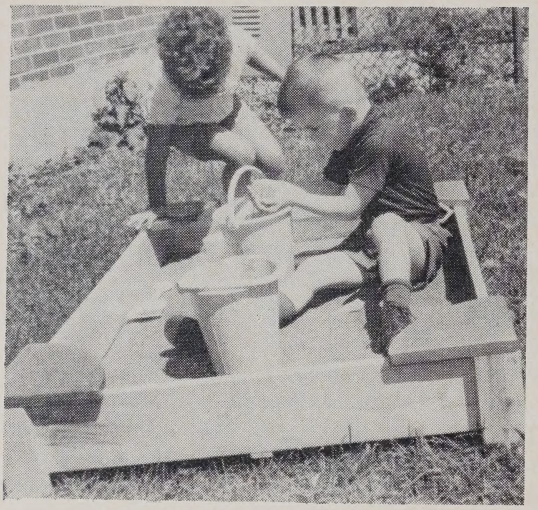
— for all who accept office in local groups that they may do so with the resolve to give of their best in carrying out the responsibilities they have undertaken.

— for Miss Hazell Davis and her assistant, Miss Carol Beaulne, as they minister in the Day Care Centre in Verdun, Quebec.

— for all Christian outreach among children, that the "seed" may take root in these young lives; remember also the homes from which they come that they too may be influenced for good by this ministry.

— the Church of North India comes into being November 29th, 1970. Pray that it may be used as an instrument to proclaim the gospel in Northern India. Pray for those with whom we have been associated with in the Vindhya-Satpura Church Council and the Bundelkhand Church Council that they may find in the new Church wider and deeper fellowship through Christ.

— pray for each of the members of the Overseas Staff and families at this Christmas season. Think of them in the task they are doing and pray that they may know the joy and reality of the presence of the Prince of Peace.



VERDUN CHILD CARE CENTRE

Dear Friends,

Have you heard, the Verdun Child Day Care Centre is now open and although there are only eleven children registered yet I feel certain the Centre will be of greater service to the community as word gets around.

The Centre is open every weekday from 7:30 a.m. until 6:30 p.m. The first little one arrives at the Centre around 7:30 a.m. and the last by 8:30 a.m. The children enjoy free play, choosing whatever they want from building castles, riding tricycles or wagon, playing house, painting and art work and other educational materials. Then the little ones share in the 'Together Time', with songs, stories, activity songs and games, learning the calendar, their colours, numbers and alphabet. Juice and crackers are a welcome break which is followed by a short rest on their cots. Weather permitting we spend the rest of the morning out-of-doors. For those children who stay all day, a hot lunch is provided, while the other children go home. After lunch a 'nap time' is a must until the afternoon children arrive. The afternoon programme is similar to the morning programme.

The children are from various backgrounds, French, English, Scottish, Negro, Dutch. Some of the children are from broken homes, welfare cases and one little boy has a speech and co-ordination problem.

I would like to tell you about Nick, and how the Centre has helped him. Nick is a tall, three and a half year old. Nick had been attending another Nursery but had to be taken out because the teachers could not handle him. It seemed that he screamed whenever he could not get his words out. When Nick came to us he was a 'loner'. He was aware of the other children around him and participated in group time and all other activities but was quite content to play by himself. Whenever he was spoken to or asked questions, he would repeat every word said to him. I think this was due mainly from speech therapy he was having. By late May we could see a remarkable change in Nick and both his parents said how different he was at home. He was able to tell them what he had done during the morning and was able to ask for things without getting frustrated. He was no longer a 'loner'. He moved around and played freely with the other children in the group. His co-ordination has improved greatly and he is now able to ride a tricycle which he could not do before. He takes a much keener interest in group time and can sing and do the actions as well as any other child in the Centre. Nick is a better adjusted little boy, but he still has a long road to go. He can now talk with us and the other children and seldom repeats what we say to him.

This is just one story of the work that the Child Day Care Centre is doing as a service to the Church and Community.

Sincerely, Hazell Davis

The way it might have been

by IRENE STEVENS

(Reprinted with permission from The Living Message)

"Hand me that rag from the glove compartment, will you, Mary?"

She handed it to him silently, and watched anxiously as he rubbed the steam from the inside of the window, showing the swirling snow outside.

"The storm's getting worse, Joe. Do you think we shall have to stop over somewhere?"

"What's the matter?" she added, as she looked at Joe's face and the car slid to a stop.

"We're stuck — and on a night like this!" Joe grunted. "Come on, honey, we'll have to hoof it to the nearest house. Do you think you can make it?"

"That depends on how far it is," Mary answered, pulling her coat around her and shivering. Joe opened the door on her side and helped her out carefully.

"Would you rather sit in the car and wait?"

"Oh, no, Joe, I'd much rather come with you. Perhaps we can find somewhere to stay the night. There must be a house or motel along here somewhere."

Joe locked the car and took Mary's arm. He grinned at her cheerfully, trying to hide his anxiety.

"Never mind, old girl," he said, "at least the baby isn't due for three weeks yet."

They walked along in silence for a while, the snow making a white wall around them. Mary grabbed Joe's arm suddenly.

"Look, Joe, there's a light up ahead. Oh, let's hope they have a room, or at least have a 'phone."

As they drew nearer to the light, Mary's heart sank. It was little more than a shack, and there was no car to be seen. Joe slipped his arm around her as he knocked loudly on the door. Finally it opened, and an old man peered out into the storm.

"Yeah, what is it?" he demanded. "Whaddya want on a night like this, for heaven's sake? Well, step inside — step inside!" he added impatiently, suddenly noticing Mary's condition. They stepped gratefully into the little room. An old cot stood against the wall and a small stove gave off some warmth. There were the remains of a meal sitting on the table, along with half a bottle of whisky. A mangy-looking dog in the corner growled sullenly in his throat.

"Do you have a 'phone?" asked Joe, "Our car's stuck."

"Nope, no 'phone, no car, and it's ten miles to the nearest town. She can't walk that far," the old man said, looking Mary up and down and rubbing his bristly chin thoughtfully. "What you doin' out in this storm anyway?"

"We are on our way home," Mary answered. "We really should get going, and try to find somewhere to stay until the storm dies down a bit."

"Nothin' 'round here in the way of accommodation," said the old man, nothin' for ten miles one way and eight the other."

"Oh Joe, what shall we do?" whispered Mary, close to tears. "I'm so cold and tired."

"Well, as you can see, I ain't got nothin' here I can offer you." The old man shuffled over to the stove and gave it a poke. "Tell you what, though — there's an old shed about half a mile down the road — some junk stored in it — used to belong to a house that burned down a couple of years back. Ain't nobody usin' it, as far as I know. It's dry even if it is cold. Maybe you could make your wife comfy there while you walk or hitch a ride into town."

"Thanks a lot," Joe said gratefully. "We'll try that anyway. Perhaps a car will pass us on the way and we can get a ride. Thanks for your trouble."

" 'Tain't no trouble, boy," said the old man gruffly, "Looks like she could do with a bit of rest, though."

As they stepped out into the cold night, the old man pushed a piece of candle into Joe's hand. "Might need it," he said briefly.

Joe glanced at his wife anxiously. She looked pinched and tired and was breathing heavily. "Want to rest a bit, honey?" he asked.

"It can't be much farther, Joe," she replied, "let's keep going."

Just as the dark bulk of the shed loomed up in front of them, Mary gave a groan and doubled over.

"Mary, for heaven's sake, what's the matter?" Joe demanded, holding her in his arms. "Do you feel bad?"

"The baby, Joe. It's coming." Mary gasped, "Oh Joe, help me!"

Half pulling her, Joe got the door of the shed open. Helping Mary to the floor, he struck a match and lit the stub of candle the old man had given him. The faint flickering showed old pieces of furniture and farm equipment, rusted and falling apart with age. An old tarpaulin was piled up in a corner and Joe dragged it over near the candle and made it into a rough mattress.

"Here honey, lie back on here." He took off his coat and put it under her head, "How do you feel?"

"Oh Joe, I'm scared!" whispered Mary, holding his hand hard. "Do you think someone will pass by here soon and give us a ride into town? I'm sure the baby will be here before morning."

"Now don't worry, sweetheart,

someone is sure to come by soon," Joe said soothingly. He got up and opened the door a crack, but could see nothing but swirling snow. If Mary could just get some sleep, he could go and stand in the road and wait for a car; he didn't dare to leave her just now.

She gave a low moan, and he knelt at her side. "More pains, Mary?" he asked gently.

"Yes, they are coming fast, Joe. Don't leave me." Mary clutched his arm.

"It's all right, honey, I'm not going to leave you. I'm staying right here. You just hold on tight and try to relax a bit." He began to sweat as he watched Mary. She held his arm so tightly he could feel her nails through his shirt. He stroked her hair and tried to soothe her — it was going to be tough on her, having her first baby like this. Suddenly she gave a cry and reached out for him . . .

* * *

Joe stood leaning against the door outside smoking a cigarette and looking up at the sky. Surely a car would come soon. It was hours since they came into the shed. He glanced at his watch. What a time for a baby to be born, he thought, and with no one but me around to help her. Poor Mary. Still, she had been wonderful, and the look on her face when he had held up the tiny boy was something he would never forget as long as he lived. He looked in through the door. They were both still sleeping. Thank goodness he had put on that really heavy coat, although that was precious little protection for the pair of them. He thought wryly of what his in-laws would say when they heard about it.

Suddenly he stiffened and listened intently. That was an engine! He dashed out into the road and strained to see through the blowing snow. Yes, there was a light — no, three lights. Thank God. He waved his arms frantically, and ran right out into the middle of the road, willing them to stop. Three motor bikes loomed into view and stopped with a roar beside him.

"You the guy old Bill said could use the shack?" said one of the boys, kicking out the stand on his bike as he got off.

"Yes," said Joe. "But my wife just couldn't go any farther. She's had the baby — about an hour ago." He led the way into the shed. "She and the boy are sleeping right now."

"I'm awake, Joe," called Mary in a tired voice as they pushed the creaking door open. "Did a car come by?"

"No, honey," said Joe gently, as he dropped on his knees beside her. "Three young men have stopped though. They are on motorbikes — they're right here."

Mary turned her head to look and the three boys stood looking back at her awkwardly.

"Gee, lady, sorry we haven't got a car," said the tallest of them, running his hand through his hair.

"Old Bill up the road, he told us you might be here. We often stop by to see him of a night."

The three of them stood looking down at Mary and the baby. One of them, obviously the youngest, with a thin, sensitive face, bent down a little.

"I ain't never seen a new-born baby before," he said. Mary smiled and pulled back the coat a little; he stared at the round little face without a flicker of emotion and straightened up.

"Well, we gonna hang around here all night then, or what?" said the third.

"Just a minute, just a minute," said the tall one. "We just can't go off and leave these folks like this." He turned to Joe. "Look, Mac," he said roughly, "we can't do anything for you, but I figure your missus ought to be in a proper bed at least. All we can do is get to the nearest 'phone for you and call the hospital. There's one in the next town. Maybe they can send an ambulance or something."

Joe looked at him without speaking for a moment, his eyes went from face to face — the young one still staring at the baby, the tall one waiting for his reply, the third leaning against the door, watching the baby and Mary and smoking.

"Thank you very much," was all Joe could manage to say. "I'm very grateful to you. If you could just tell them my wife has had the baby, they'll know what to do, and we haven't much to keep them warm."

As they went out of the door, the young one came back and stood looking at Mary. "Don't worry lady, we'll see someone comes for you," he said. "Funny looking little thing, ain't he?" He grinned, zipped up his jacket, and followed the others.

Joe watched as the red tail-lights disappeared through the storm, and went back to Mary.

"He's had his first visitors, Joe," said Mary with a smile. "Thank God they came along when they did."

"Well, I knew someone would come along," said Joe, looking at her tenderly. "I just knew we wouldn't go the whole night without someone passing by this way. Try to relax and keep warm, honey. And keep him warm — it won't be long now." They sat holding hands while the snow continued its dizzy whirl outside.

A few miles down the road the three boys roared into the parking lot of an all-night cafe. "There's a 'phone here," said one, "God, what a night for a baby to be born. They sure can pick the right time, can't they?"

"You'd better believe it!" replied the other as they pushed their way into the hot, smoky room. "Say, I was gonna ask her what they'd call that boy."

The door swung closed behind them, and the sky brightened noticeably as the snow stopped falling, leaving a pure, white blanket over the earth.

THE WMS AT WORK

Fall Rallies

SARNIA

"Get the Word Around" was the theme of the fall rally of Sarnia Presbyterial held in Corunna, Ontario. The program included a report on the Adult Conference held in Guelph in August, a skit on "Get the Word Around" followed by questions and discussions in the form of a workshop, displays and discussions on children's groups, and an address by Miss Charlotte Stuart, deaconess in inner city work in Toronto. Miss Stuart spoke on "What is our mission and how to get the word around."

BRUCE AND OWEN SOUND

In Wiarton, Bruce and Owen Sound Presbyterial took as the theme of their fall rally "You, Me and the Christian Word." Guest speaker, Mrs. A. D. Pollock of Owen Sound, took her listeners "Along the Way in Nigeria" relating incidents of telephone and mail service, the massive population, the various Nigerian tribes, the missionary work of all denominations, and the modesty and hospitality of the Nigerian people. On display were a variety of souvenirs from Africa. Worship was conducted by the Hanover society.

EAST TORONTO

One hundred and seventy ladies attended the fall rally of East Toronto Presbyterial held in Wexford Church. A song service of modern hymns was led by Regional Secretary Miss Lois Powrie. A report from Treasurer Miss Isabella Hunter pointed out the need for groups to send in givings more promptly. Some recommendations were presented which will make changes in 1971 and some offices were combined to make the Executive smaller. Four women presented a skit on "The Ways We Witness" showing love for Christ by action. Discussion groups examined examples of Getting the Word Around. The evening program closed with a service of worship in the sanctuary.

WEST TORONTO

In St. Andrew's Church, Islington, members of West Toronto Presbyterial participated in discussion groups concerned with questions on the position of women in the church, based on a section of the Lamp report. In the evening, Miss Margaret Avison of Evangel Hall, spoke of the work there and the needs and problems of the people in the area. She reminded her audience that Jesus never condemned the poor but made himself equal with the lowliest. She said only those who love the Lord will involve themselves and told of volunteers who help various people. One present need there is for volunteers with cars.

PETERBOROUGH

At the fall rally of Peterborough

Presbyterial held in Lakefield the main topic was "re-assessment" with Mrs. H. Keefer of Council Executive explaining the significance of the formation of the new board in 1971 called the Board of World Missions. Mrs. Keefer stressed the fact that the WMS will continue to exist with its groups, presbyterials, synodicals and Council, until Council itself takes action to change it.

CALGARY

"A Church which has no outreach has nothing in common with what Christ intended for His Church" was the theme of this year's rally at St. Paul's Church, Banff, in Calgary Presbyterial. Various aspects of outreach were considered: outreach toward children, outreach toward youth, outreach toward adults, and outreach toward senior citizens. The following statements were debated: "Children of non-church-going parents do not need the Church"; "Today's youth turn the Church off"; "Today's adults don't need the Church"; and "Today's Church does not need 'the old folks'."

Mrs. John Williams, who with her husband Dr. Williams, served as missionaries in India, showed slides and talked about their work there. The closing worship was entitled "Boxes." Are we boxed in with prejudice, smugness, complacency, etc. with no time nor thought left for outreach?

"It was a wonderful day of Worship and Fellowship. Last year there were cries of 'Let's do it again'. So we did," reports Press Secretary Sharon Scott.

BRAMPTON

For the first time at a fall rally in Brampton Presbyterial there was a Communion Service. It was held in Caven Church, Bolton, and two lady elders from Nashville Church served the communion. Guest speaker Miss J. McCort of Inter-Varsity gave a timely and enlightening address on the cry today of "Missionary, Go Home." One minute reports of activities of the various churches were the answers to the Roll Call.

Edmonton Presbyterial Promoting Glad Tidings

Key members from the Edmonton Presbyterial visited Braeside Church, St. Albert, and Strathcona Church, Edmonton, in September when each Church held a mission service. Mrs. E. Krieger, addressed each congregation on "The Mission". It was announced during the services that the Edmonton ladies would be taking new and renewal subscriptions for Glad Tidings after the services.

The Alberta Synodical Glad Tidings Secretary is extending every effort to promote Glad Tidings throughout the province and is to be commended for her ideas, gleaned through discussion with other members of the presbyterial and her own ingenuity. One suggestion put forward was to publish or display interesting partial stories from Glad Tidings in prominent places and suggest that people subscribe to Glad Tidings to obtain the rest of the story. This suggestion, along with several others, were forwarded to each Glad Tidings Secretary in the Alberta presbyterials.

Montreal-Ottawa Synodical

Balmy weather and beautifully coloured trees all added to the enjoyment experienced by WMS ladies as they journeyed to St. Andrew's Church in Huntingdon, Quebec, for the fall executive meeting of the Montreal-Ottawa Synodical.

The theme for the day being "Interpretation", Mrs. G. McLagan, Secretary for Children's Groups, and Mrs. J. O. Forrester, Secretary for Adult Groups, spoke of the practical ideas obtained while attending the Adult and Children's Conference in Guelph, Ontario. Mrs. McLagan mentioned several of these which she has already put into practice, such as new ideas of worship, choral reading, puppets, and bread craft. Mrs. Forrester had some of the ladies busy making posters and collages.

It was agreed that, instead of having Presbyterial Workshops, more of that kind of work should be done at the group level.

Miss M. Boyd, Regional Secretary, stressed the importance of assistance being offered to Presbyterial Secretaries.

A panel on Interpretation, Communication, and Education was conducted by members of the Executive.

The change in administration of all overseas Mission work as a result of the Board of World Missions to be set up in 1971 was explained. It was felt that Presbyterial Executive should be reponsible for impressing on group members the fact that it does not affect our work as a group and also that we shall be operating on the present basis until 1972.

Sectional Meeting In Hartney

Brandon Presbyterial Sectional Meeting was held in St. Paul's Presbyterian Church, Hartney, Sept. 30, with forty delegates from the surrounding area. Miss Athalie Read, who recently returned from Guyana, gave a most interesting address on her experiences there; Miss Diane Tait, presbytery deaconess, gave a comprehensive talk on the new study books; and Mrs. J. A. Andrews who had been a delegate to the Annual Council meeting, gave a splendid report.

Semi-Annual Meeting of Synodical Executive

How the word gets around about the proposed plans to unify the administration of the mission work of the Church under one board was the subject of a serious discussion at the semi-annual meeting of Toronto and Kingston Synodical Executive.

Concern was expressed that in

spite of the fact that the Committee appointed to study Overture #10 had been working on it for three years, the average WMS member of local groups knew little about it. How do you keep the members informed so that they may know what is taking place? Presbyterial Presidents were asked to contact each group in their presbyterials to draw attention to the information with regard to this Overture in the August-September issue of *Glad Tidings*. It was suggested that it would be of benefit if a qualified person were available to speak on this subject and explain what is going to happen, either at a Presbyterial meeting or at a gathering where the auxiliary members would be present.

"Woman Power" Theme Of Retreat

Away from the hustle and bustle of town, and surrounded by nature's beauty, ladies from the Quebec Presbyterial gathered at Camp d'Action Biblique, near Richmond, Quebec, for the weekend of September 11-13.

Through discussions led by Miss Doris Blaise, guest speaker; Bible studies conducted by Mrs. D. Campbell; and a filmstrip, "Finding Your Place in the Church", the theme "Womanpower" was carried out most successfully.

As well as a wonderfully inspiring weekend, a bond of friendship was established which will be long remembered by the ladies as they look forward to repeating this experience next year.

Newslettes

When Miss Cathy Corneliuson, a member of St. Andrew's Church, Edmonton, graduated with a Bachelor of Music degree this year, the Royal Conservatory of Music awarded her with the Gold Medal for string instruments for 1970.

At the thankoffering meeting of the Margaret Webster group of St. Andrew's Church, Edmonton, Mr. John Boeringa, representative of the Bible Society, showed the film "This is the Vision" and pointed out some of the needs of the Society.

Residents of Valley Park Manor Nursing Home in Red Deer Presbyterial were treated to supper by the Willowdale Church Women.

Twenty-eight happy youngsters from kindergarten, primary and junior classes of the Willowdale Vacation Bible School received certificates at a ceremony in the Willowdale Church. A play "The Church that was Builded by Moonlight" was presented by the juniors, the primary class sang "Jesus Loves Me" in the Cree language, and the kindergarten class entertained the audience with action songs directed by the CGIT girls.

The theme of a presbyterial rally held in St. Andrew's Church, Assiniboia, was "Tomorrow's Child." A study was made of the mid-week groups for youth in the church, and a short skit entitled "The Parables of Peanuts" was presented by the ladies from Swift Current.

The WMS group of Morewood Presbyterian Church in Brockville Presbyterial celebrated their 80th anniversary recently with guests from Morrisburg, Winchester, Chesterville, Finch, Vernon and the Morewood U.C.W. attending the special meeting. Special speaker was Mrs. R. Rowat who gave an inspiring address in which she praised the group for its faithfulness over the years and urged them to strive and forge ahead as they begin their 81st year. The Morewood Church celebrated its 100th anniversary this year.

THE CHURCH

Memorial Cairn Dedicated In Springbrook, P.E.I.

An event to stir the memories of many with pride took place at Geddie Memorial Presbyterian Church, P.E.I., on August 9. A Memorial Cairn was unveiled and dedicated to the memory of Canada's pioneer Protestant missionary, Dr. John Geddie of the New London and Cavendish Presbyterian Churches. The service was conducted by the minister in charge, Rev. R. D. Sanford, while Dr. Lorne MacKay, a native of New London, and now minister of Central Presbyterian Church in Hamilton, Ontario, preached the sermon after which he unveiled and dedicated the memorial.

In 1847, John Geddie, the first missionary to sail from Canada, accompanied by his wife, left these shores and commenced his great work at Aneityum in the New Hebrides. A plaque in Geddie Church states that when he landed at Aneityum there were no Christians there, and when he left, a little more than 20 years later, there were no heathen. Undoubtedly, he was one of the most able and effective missionaries that Canada has ever produced.

1971 Presbyterian Congress

Twelve hundred Presbyterians are expected to attend the 1971 Presbyterian Congress to be held at the University of Guelph, June 24-27.

The Congress will aim at focusing on the life and expression of the local congregation in relation to its total mission task in the world. It will explore new patterns and explode the ones that have lost their usefulness.

Theme speaker will be Dr. Albert H. Van den Heuvel, former secretary of the youth department of the World Council of Churches, and currently director of the Council's department of communication. Dr. Hans-Ruedi Weber, who conducted Bible study so ably at the 1967 Congress, has agreed to do so again.

Presbytery Congress conveners have been asked to see that at least 75% of the 1200 delegates are lay men and women, and one third of that number are in the 18 to 30 age bracket. Persons who are giving leadership in their congregation or community or have potential for such leadership should be encouraged to attend the Congress. Final selection of delegates will be made by presbyteries from the application form submitted by congregations. Speak to your minister now if you are interested.

Travel expenses will be pooled to enable nation-wide representation.

Churches in Taiwan and Ohio share in Communion Sunday

The theme "How the Word Gets Around" really hit home for a congregation in Taiwan and another in Ohio on World Wide Communion Sunday, reports Wilma Welsh, missionary in Taiwan.

A few weeks before a request was received in Taiwan inviting a local congregation there to share with the Presbyterian congregation in Coshocton, Ohio, in their World Wide Communion Service, Oct. 4.

Arrangements were made and at 10:30 a.m. that Sunday a telephone on the communion table in the church in Taipeh rang. Words of greeting were exchanged in English (the greetings of the Taiwan Church were expressed by the Rev. James Sutherland), the words of the Institution were read by Dr. Kaser of Coshocton, Ohio, in English, and by the Rev. K. O. Tiu' of Toa Tiu' Tia' Presbyterian Church, Taipeh, in Taiwanese. This was followed by the Administering of the Elements — the bread (in English) and the wine (in Taiwanese).

In order to overcome the time difference, the congregation in the U.S.A. held their service on Saturday evening and the church in Taipeh at 10 a.m. on Sunday.

In Remembrance

Name	Church	Presbyterial
Mrs. Joan Duncan	St. Giles, Calgary	Calgary
Mrs. J. F. Fletcher	First, Chatham	Chatham
Miss Agnes H. Brydone	Glenview, Toronto	East Toronto
Mrs. James Hamilton	St. Andrew's, Hamilton	Hamilton
Mrs. A. B. MacLeod	Knox, Woodville	Lindsay
Mrs. J. H. Stevens	St. George's, London	London
Mrs. William Hall	St. John's, Port Stanley	London
Mrs. Frederick Fee	St. Andrew's, Ottawa	Ottawa
Mrs. Sarah J. Dickson	Old St. Andrew's, Colborne	Peterboro
Miss Ida Peebles	Old St. Andrew's, Colborne	Peterboro
Mrs. A. L. Maybank	St. Andrew's, Olds	Red Deer
Mrs. James Watt	Knox, Listowel	Stratford
Mrs. George W. Gray	First, New Westminster	Westminster
Mrs. C. E. Holme	First, New Westminster	Westminster
Mrs. J. B. Haig	First, Winnipeg	Winnipeg
Mrs. N. B. Henry	First, Winnipeg	Winnipeg

PRAYER

O Lord, enable me to keep my vision clear, my step light,
and my heart loyal, as I go out today.

Let your holy will be my passion:
Nothing more,
Nothing less,
Nothing else.

Grant to us all, a vision of this land free from
The servitude of material things;
The ugliness of national pride;
The smugness of blind success;
The sin of political insincerity;
The ugliness and dullness and waste of evil.

With our warehouses full and our tables well-spread,
save us from
Lack of knowledge of the rest of the world;
Unconcern for others' desperate needs;
Unreadiness to share our good things, even at
great cost.

And all day and into the night, let us bear each others' burdens:

So bind us together more closely as your world family.

(Reprinted with permission from *A Woman's Book of Prayers* by Rita Snowden, Fontana Books. Collins Publishers, Toronto.)

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I Wonder

I wonder where the Babe was born,
Long ago one Christmas Morn?
Did He have a mother mild
Who loved and cared for her dear Child?
Was His father filled with joy,
To see this long-awaited boy?
Was He born in a stable drear,
With all the cattle so very near?
I wonder why we have a tree,
Was Jesus born to set us free?
Why do we have strings of Christmas lights?
Was Jesus wise and filled with might?
Then once again it's Christmas Day
We go to Church to worship and pray.
I cease to wonder about such things
I know that Jesus is our Saviour and King.

(Composed by a Sunday School class, ages 8, 9 and 10, of St. Paul's Church, Hartney, Manitoba.)

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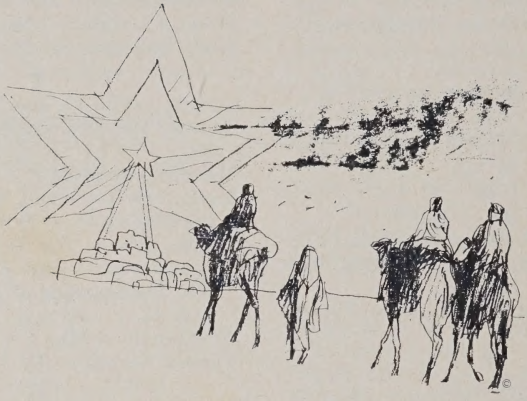

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